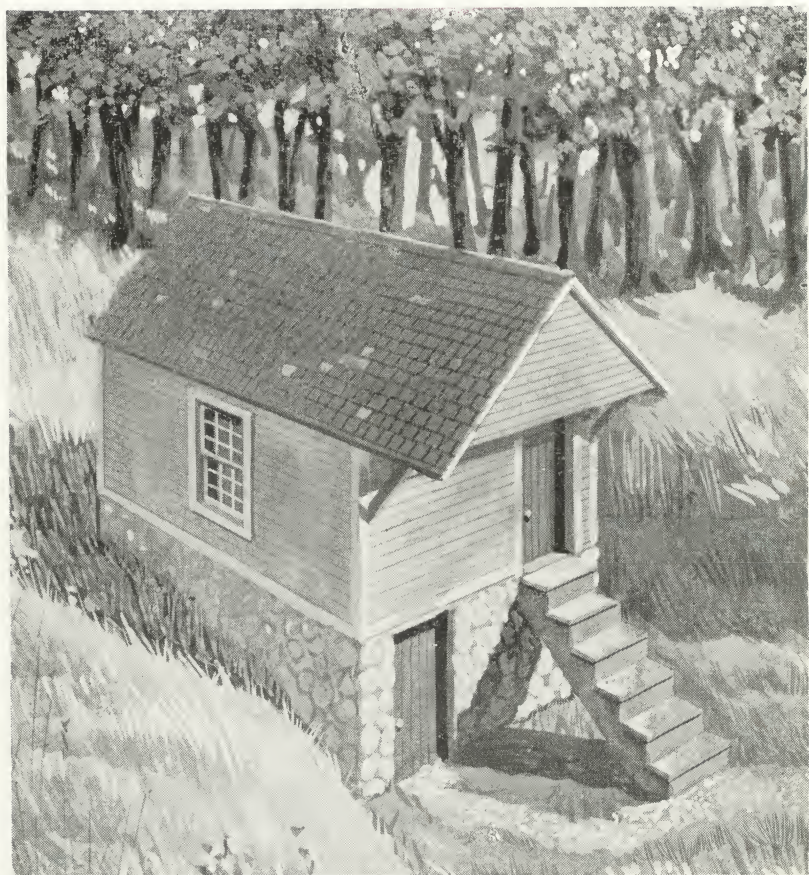


The Church of the Brethren
in
Northeastern Ohio



The Springhouse on Henry Kurtz's Farm, Poland, Ohio

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The Church of the Brethren in Northeastern Ohio

Edgar G. Diehm, Editor

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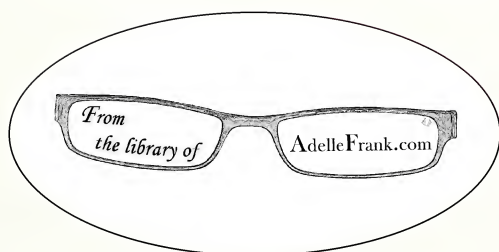
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Ohio

Members of the Historical Committee

Milton M. Taylor, chairman
Edna Disler, secretary
George S. Strausbaugh, treasurer
Wilmer A. Petry
Elmer I. Brumbaugh
Clair O. Throne

Dedicated

*to all those who have by their faith, sacrifices,
and services contributed to the establishment
and the development of the Church of the Breth-
ren in Northeastern Ohio and helped to make
the history which is herein recorded*



INTRODUCTION

This book is a carefully edited report of many fascinating facts. Flourishing congregations take shape in the reader's mind. Active servants of the church move across the pages, trailing data about their families, their varied efforts, and their ministries. This detailed picture, valuable to set the record straight for everyone, is even more to be cherished by those of longer view as the basis of nostalgia and grateful reminiscence. The book deserves frequent reference for these purposes.

One should read it also with a lively imagination, seeing much between the lines. One should see Ohio as an early frontier state with wave after wave of migration moving into and across it. The early Brethren were among those clearing new farms in the forest and centering their community life in the plain country meetinghouse. One should see the rise of industrial cities and of commerce. These pages indicate that the Brethren also "went to town," facing new perils and opportunities while keeping their church life intact and growing.

One should detect ground swells of new interests within the church. Publications, revival meetings, college training, Bible study, and missionary outreach are all reflected here. The change from farmer-preacher leadership to the pastoral ministry with attendant profit and loss is overwhelmingly clear. The biographical section impresses one with high mobility and short tenure on the one hand. On the other hand one can also detect stalwart perennials who have served as anchors of the congregational and district programs. There blow across the pages of this book the breezes of refreshing renewal and echoes of the Spirit's call to far-ranging service.

Putting together what the book says with what the reader brings to it makes melody. Thoreau was right: "A book is the plectrum by which our else silent lyres are struck."

— *William M. Beahm*
Bridgewater, Virginia

PREFACE

In 1914, *A History of the Church of the Brethren: Northeastern Ohio* was published. This history contains interesting and valuable information concerning the churches and the work of the district to that date. There is no doubt that this history has been a source of information, interest, and inspiration. It has served the district well. Several years ago sentiment developed for a new history.

The joint board of the district elected a historical committee in 1942. The members of the committee were M. M. Taylor, J. C. Inman, and Martin Krieger. In July 1946, G. S. Strausbaugh was elected to replace Martin Krieger, who had moved from the district.

The district conference of 1947 authorized the joint board to appoint a historical committee to "gather data and facts of interest, from the time of the origin of the churches in the district to the present time" and "to look forward to the publishing of a District History of the Church of the Brethren in Northeastern Ohio." It was only natural for the joint board to continue the committee that was already functioning. When Brother Inman moved from the district, Edna Disler was named to fill the resulting vacancy.

This committee asked each church to supply the information needed. By means of a questionnaire to each congregation, the data for the congregational histories was obtained. It was only through the commendable cooperation of the churches and many individuals that the information which the committee compiled was secured.

In 1952 the district conference granted the request from the historical committee "that this district meeting appoint a committee to edit and publish a history by 1954, which will mark one hundred and fifty years of the Church of the Brethren in Northeastern Ohio." The conference authorized the then-existing historical committee, in cooperation with the joint board, to name a new committee to edit the proposed volume and determine a method of financing it. The joint

board named Elmer I. Brumbaugh, district moderator for 1953; Wilmer Petry, chairman of the ministerial board; and Clair Throne, secretary of the joint board, to work with the historical committee to secure an editor and make arrangements for publication of the history. The committee asked Edgar G. Diehm, conference clerk, to serve as editor and G. S. Strausbaugh to be a counselor to the editor. District conference later instructed the editor to have the history ready for distribution in 1963.

Since it would have been difficult to update the history of 1914 by appending data from that year, the general plan was to rewrite the story of the earlier period and combine it with new material. However, for material relative to the years prior to 1914 the committee found the previous history very helpful.

This history is presented in the hope which was expressed by the committee in the questionnaire to the churches: "Certainly the biographical sketches of all the ministers, together with the founding and growth of the churches in Northeastern Ohio, will be of great value."

It is the prayer of the editor that he may present the priceless heritage in a manner that will inspire those who read the history to a greater loyalty to the church and greater service in the Kingdom of God.

— *Edgar G. Diehm*
Youngstown, Ohio

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PART ONE

Congregational Histories

THE AKRON EASTWOOD CHURCH

The history of the Eastwood Church of the Brethren is the story of the growth and the development of a new church in a churchless community.

Medford D. Neher, a minister, with his wife and family, moved into this community in March 1927. As they became better acquainted with the people, they saw the great need of definite, organized Christian influence in this locality. Making this need a matter of prayer, they took the problem to their pastor at the city church, D. H. Keller, and his wife. It was decided almost at once to survey the community in regard to the establishment of a Sunday school. In the latter part of June 1927, the survey was made; it revealed the fact that about seventy-five percent of the community favored the starting of a school.

Before the first Sunday-school meeting was held, Sister Keller issued a call to the women of the community. As a result, the ladies' aid was organized on July 1, 1927, eight women responding to this call. Growing in numbers and usefulness, this aid society has continued in splendid uninterrupted Christian service to this day.

Sunday evening, July 10, 1927, at Brother Neher's home on Cooledge Avenue, the first Sunday school convened with fifty-three in attendance. Classes were held in rooms in the house and in automobiles. This session was followed immediately by a preaching service, Sister Keller using an icebox for a pulpit. The people sat on boards, cement blocks, car cushions, and a few scattered chairs. These services continued to be held in the yard all during the summer of 1927; not once did it rain at that period of the day — and it was not a dry summer.

Within the first month the Coburn Street church caught the vision. It raised \$853.36 on July 24, 1927, looking toward a permanent church home. Services continued in the Neher home until about Christmas, when Henry Styers and Brother Neher, acting as a committee, located the present site and the money raised was paid on the lots and the house. The first Sunday school was held at the new location on Christmas

Day, 1927. The Akron church voluntarily raised and paid thirty-five dollars to the Nehers to help to repair damages incident to the services held in their home.

During the first two years the average Sunday-school attendance was one hundred; the high point was reached when one hundred fifty were present at a Christian workers meeting in the little twenty-two- by twenty-four-foot building under the leadership of Sister Elizabeth McCune.

In January 1928 an impressive dedication service was held with one hundred twenty-three present. So promising was the response that developments followed in quick succession. In February 1929, Trustees Ernest Bittinger and Landis Shoop, with Abe Conley representing the community, met with the trustees of the Akron church to plead for more room. Almost immediately the mother church responded with money and workers to put up an addition doubling the size of the original room. Just fifteen hours before the 1929 pre-Easter revival was to begin, the new addition was completed.

The interest grew rapidly and the need was persistent. During a revival meeting in 1930, conducted by Ira E. Long, thirty-four confessed Christ as their Savior. The Sunday-school attendance had reached a peak of one hundred sixty-two. Another appeal was then made to the mother church for more room. By November 30, 1930, with the aid of the mission board another addition the size of the first one was completed. Approximately two hundred fifty were present on dedication Sunday. During this period the ministerial load was carried largely by Brethren Neher, Beach, Kieffaber, and Tobias, with Brother Long giving what time he could.

At Eastwood the attitude was always optimistic and the interest high, causing all who ministered here in any way to be astonished at the response. So rapidly and persistently did the work grow under God's blessing that a great climax was reached in the late summer in 1932 when David R. McFadden came for a revival. It seemed some nights that the whole community was coming to God. Late in 1932, Eastwood came under the direction of the mission board, the city church being liable for the indebtedness. The mission board secured S. G. Greyer for a trial pastorate. Interest continued to grow. However, the church entered a period of division and discouragement and was, for a time, at low ebb.

Then began a period of readjustment and gradual recovery. During the summer of 1933 the church was blessed by the presence of Albert C. Wieand in a Bible institute. This was followed by a daily vacation Bible school conducted by Manchester College students. For over a year the church grew under the shepherding of the wise and fatherly Brother S. S. Shoemaker and was greatly comforted and sustained by the loving encouragement of the district mission board.

Enthusiasm came again. By September 1934 the congregation had sufficiently recovered to warrant the employment of a full-time pastor. The Eastwood members had the good fortune to have Wilmer A. Petry come into their midst as their pastor. Through his loving care, wise council, and devotion, the church became more solidly grounded and better established. Men and women of the community saw that it was here to stay and they put their shoulders to the wheel.

A happy day that was in January 1936 when the Akron church had a note-burning service which signified that the indebtedness on the Eastwood property was canceled. The property was given into the care of the district mission board until Eastwood could assume full responsibility. The mother church had put into the project approximately four thousand dollars besides an untold quota of prayer and service.

Up until 1938, Pastor Petry lived in Mogadore, almost four miles from the community where the church is located. Sentiment grew to get him situated nearer to his field of operation. In the fall of 1937 a lot was purchased at 725 Darrow Road. A house which stood about two miles west of here was purchased, wrecked, moved, and rebuilt with some changes. The pastor and his family moved into it in February of 1938.

In late March of 1938 the old frame church house was torn down and the erecting of a new building was begun. There were very few dollars but many willing hands. On October 16, 1938, a substantial brick structure, attractive and adequate for the work at that time, was dedicated. The total cost of the building and the equipment was sixty-four hundred dollars. The parsonage cost eighteen hundred dollars. The church was carrying a debt burden of something like four thousand dollars at the beginning of 1939. As the years passed, the pastor retired all but a few hundred dollars of the debt on the

parsonage by paying eighteen dollars a month as rent. By 1943 the total indebtedness on both the church and the parsonage had been liquidated.

In 1938 the entire giving of the church for all causes at home and abroad was \$1,366.60. The pastor's salary was one thousand eighty dollars, of which the local church paid seven hundred eighty dollars and the District of Northeastern Ohio supplied two hundred forty dollars. In that year the church membership was one hundred fifty-five with an average Sunday-school attendance of one hundred eighteen.

There was a steady increase in membership and giving until by 1946 the membership was one hundred seventy-four after the council meeting had corrected its rolls. The average Sunday-school attendance that year was one hundred thirty-nine; forenoon church services, ninety-six; evening church services, fifty-four. The congregation gave \$5,471.94. The pastor was receiving eighteen hundred dollars plus pension and parsonage.

Eastwood received no help from the district after 1943. She was no longer an infant in need of financial support and other help, but a strong, growing, virile church.

By 1952 the membership had reached two hundred forty-one. The average church-school attendance was one hundred seventy-nine; morning church attendance, one hundred thirty-seven; evening church attendance, sixty-three. The midweek Hour of Power average attendance was seventy-one. The church gave in that year \$13,640.34, the worldwide work of our Brotherhood receiving more from Eastwood in 1952 than the total giving of the congregation had been in 1938.

The sanctuary of the building we built in 1938 was designed for one hundred seventy-five people. Classrooms were now becoming crowded, and it was evident that if we were to continue to grow and meet the needs of our community we must expand our facilities. The church had a sizable building fund which had been built up without any appreciable effort. August 1952 was designated as building fund month. Before the month was ended the entire ten thousand dollar goal was pledged, payable within one year. By the end of the year more than the ten thousand dollars had been received. A loan for fifteen thousand dollars was negotiated with the General Brotherhood Board.

Preliminary plans were made with C. H. Deardorff's assistance; finally a registered architect from our city was employed. Late in the spring of 1953 the plans were approved by the city and a permit was granted. Work on the new additions began early in the spring of 1953.

An addition twenty-eight feet by fifty-six feet, consisting of a basement and two floors, was constructed at right angles



The Akron Eastwood Church

to the original building at the east end. It housed seven large classrooms, one restroom, a ladies' aid room, halls, and other facilities. It is so constructed that it nearly doubles the seating capacity for worship. At the west end of the old building, jutting toward the south, another wing was added to house the pastor's study, another restroom, and a mimeograph room. A new platform, a pulpit, a worship center, a baptistry, an organ sound chamber, new pews, and new carpet were among the added features. The entire building was given new ceilings and floors and was completely refinished. The improvements also included an enlarged and completely modernized kitchen with an eye-level oven. Deacon N. O. Bittinger of our congre-

gation, an Akron building contractor, was in charge of the construction.

The congregation expended about forty-two thousand dollars on the improvement program. And many thousand man-hours of work were gladly contributed by the membership. Thus we built our church, "because the people had a mind to work." A spirit of unity, cooperation, and love characterized the whole undertaking, making the congregation much richer spiritually. Dedication services were held on June 27, 1954.

In December 1954, upon recommendation of the ministerial board to the council, Eastwood authorized the employment of Adam H. Miller as assistant pastor. This step was taken because of Pastor Petry's inability physically to get around to do all the visiting that a growing church requires.

Through the efforts of the Eastwood Quartet, headed by John G. Miller, the church began a series of monthly Sunday-afternoon programs. These continued for two years or more, an offering for the organ fund being received at each meeting. In August of 1955 the organ was paid for and installed. The congregation enjoys it very much and the services are greatly enriched by it.

The Hour of Power continues to be a source of great blessing, the service having lost none of its original attractiveness and power. The attendance is rarely below seventy-five and is currently above one hundred.

During 1955 a few more than fifty were added to our church by baptism and by letter.

The official board was enlarged by the addition of two deacons at the January 1956 council. Brother and Sister N. E. Petry, who had been ordained to the deacon's office in the First church, Akron, were approved by council action. William Cable and wife, who also came to us from the First church, Akron, after serving in the temporary office of deacon there, were ordained.

The church has reached out in other ways. It has called these men to the ministry: 1947, H. Ison Phillips and Ivan J. Fausnight; 1948, Carroll M. Petry; 1950, Walter Coldren; 1951, Ronald D. Petry; 1953, Charles Keck.

Elders who have served since 1947 are M. M. Taylor, Martin Krieger, G. S. Strausbaugh, and Elmer I. Brumbaugh.

Pastors and ministers since September 1, 1934, have been the following: M. D. Neher, D. H. Keller, Martha Keller, Ira Long, George Kieffaber, Guy K. Beach, S. G. Greyer, S. S. Shoemaker, and Wilmer Petry. Deacons and their wives are Paul and Emily Tobias, Sherman and Ruth McLeland, Charles and Milta Furry, Percy and Cecile Remsburg, Olen and Mae Bittinger, Sam and Lola Fausnight, Deward and Eddith Bailey, Eugene and Anne Petry, William and Ethel Cable, and Clifford and Eileen Sexton.

On May 1, 1956, the Eastwood church was host to a love feast planned by the district ministerial board for ministers and their wives. The officiating elder was Paul M. Robinson, president of Bethany Biblical Seminary and moderator of the 1956 Annual Conference. Seventy-six ministers and their wives attended. So far as we can ascertain, this was the first meeting of its kind in the Brotherhood.

The church has continued through the years to make progress. The high point in attendance and interest seems to have been reached in 1957-1959. Early in 1959, Pastor Petry suffered a severe illness which kept him out of his pulpit for more than six months. The assistant pastor, Brother Miller, having resigned, the congregation secured Gail Snyder from Bethany Biblical Seminary as a summer pastor. Brother Petry resumed his work on September 1, 1959. He continued as our pastor until September 1, 1962, when he was succeeded by E. Stanley Smith from Decatur, Illinois.

In the last seven years the congregation has purchased various parcels of land and a parsonage adjacent to the church, thus providing adequate parking facilities and room for expansion. The church building is fully air-conditioned. The congregation is less than nine thousand dollars in debt. Currently Eastwood is giving thirty percent of her total receipts to outreach through the district and Brotherhood boards. The church is united, spiritually alive, and moving forward. We foresee great things for the congregation in the years ahead.

THE AKRON FIRST CHURCH

A number of members of the Church of the Brethren who were living in Akron felt the need and the desire for a church home in the city. After studying the situation, the district mission board encouraged these members to establish a mission. The mission was started in April 1909, with Aaron F. Shriver in charge of the work. The first year the mission was located in a storeroom at 843 South Main Street. In January of the following year the mission board purchased the property at 807 Coburn Street. Services were held in the dwelling until the new church was dedicated on January 21, 1912.

The church was organized on September 8, 1910, with James Murray as elder and A. F. Shriver as pastor. David Ebie was living in the congregation at the time of its organization. William Border and Simon Smith were elected deacons at this time. Deacons who transferred their membership to the church were Simon Summy, W. L. Burson, and C. I. Schrock. There were fifty-eight charter members. Among those who took an active part in getting the work started in Akron were Brother and Sister E. L. Hane, Brother and Sister John Renneckar, Phoebe Smith, Brother and Sister Claude Murray, Brother and Sister Warren Kreiner, and Martha Morse.

The congregation was organized from territory that formerly was part of the Springfield, West Nimishillen, and Chippewa churches.

On the first Sunday in April 1909, the first church school was organized. On July 1, 1909, the Christian workers organization was formed; women's work was begun in 1912.

The following ministers have served the church as pastors: Aaron F. Shriver, Harvey Brubaker, Adam H. Miller, D. H. Keller, Ira Long, C. H. Petry, J. O. Winger, Newton D. Cosner, Jay G. Meyers, A. B. Replogle, Joseph Clapper, and Dale A. Young. Ralph B. Martin is its present pastor.

At different times the following ministers have lived in the congregation: David Ebie, A. F. Shriver, Claude Murray, William Bixler, Medford D. Neher, Emery Eshelman, A. R. Kitchen, Enos Nolt, George W. Kieffaber, Carl Welch, William M. Beahm, Henry Styers, Cletus Hiller, and Dan

G. Brubaker. G. K. Beach and Enos Nolt are still active members of the congregation.

Akron has elected these men to the ministry: Claude Murray on May 19, 1911, William M. Beahm (who spent many years as a missionary in Nigeria and was more recently the dean of Bethany Biblical Seminary), Cletus Hiller, Waldo Kinsel, Theodore Brumbaugh, Harlan Grubb, Ivan Fry, Clair Brubaker, Earl Zimmerman, and Paul Beach (licensed). Brethren Murray, Shriver, Nolt, Grubb, Fry, and Zimmerman were ordained to the ministry by this church. On December 2, 1911, A. F. Shriver was advanced to the eldership.

In 1917 a house located next to the church was purchased for use as a parsonage.

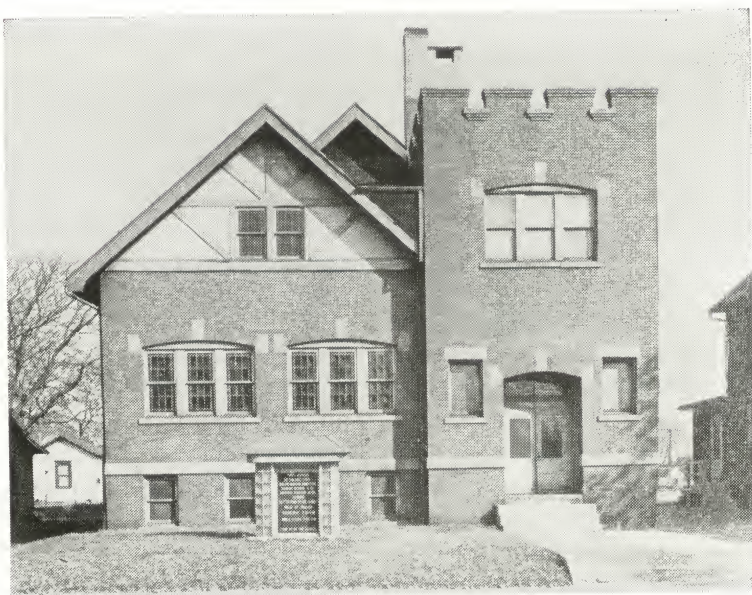
At different times the Akron church conducted services in other parts of the congregation: the Dague and Marriner homes and Boneta and Eastwood Heights.

It is natural that the Akron church, which was one of the early mission churches, would be interested in missions. Under the direction of the D. H. Kellers and with the help of the M. D. Nehers, a survey of the Eastwood community was made in May 1927. The survey showed that out of eighty-three homes not more than twelve families went to church anywhere. The first service held was an organization meeting of a ladies' aid on July 1, 1927. On July 10, in the evening, a Sunday school was held at the Neher home on Cooledge Avenue, with an attendance of fifty-three. Sister Keller preached a sermon following the Sunday-school session.

On July 29, 1927, the Akron City church at a morning service raised eight hundred fifty-three dollars toward the purchase of a property on Darrow Road. A house on the property, converted into a church, was dedicated on January 15, 1928, with an attendance of one hundred thirty-three.

As the attendance increased it became evident that a larger building was needed. The Akron church gave five hundred dollars to build an addition to the front of the building. This was done before Easter in 1929. During 1929 there were twenty-seven baptisms.

In November 1930 another five hundred dollars was given by the First church to build a wing on the south side of the building. During a revival meeting earlier in the year, thirty had confessed Christ. With the help of the Akron church, a



The Old Akron First Church



The New Akron First Church

love feast was held on December 9, 1932, the attendance being seventy-one. Eastwood became an organized church on December 9, 1932. The Akron First church contributed a total of forty-five hundred dollars to the work at Eastwood during the first six years.

Other deacons elected who have not already been mentioned are G. A. Mishler, Ervin Sausaman, Joseph Mullett, Paul Meyers, Floyd E. Diemer, Edward Shanafelt, E. A. Bittinger, Charles Isner, Fred Burtoft, S. E. Fausnight, Elson Fry, Elmer Brown, Eugene Petry, Frank Clopper, Landis Shoop, Cecil Bittinger, Simon Summy, Clair Summy, William Cable, Wilmer Zimmerman, Chalmer Carns, and Wilbur Harshbarger.

The church building was improved by being remodeled and redecorated in 1945.

A new parsonage, located at 358 Selden Avenue in Firestone Park, was purchased in the fall of 1955. In the spring of 1957 the church property, including three houses on Coburn Street, was sold to a Church of God (Negro) congregation. The final service in the church was held on April 28, 1957, in the form of a homecoming, with William Beahm as the speaker.

A four and one-half acre property was purchased at 1812 Marigold Avenue in Firestone Park. From May 1957 to February 1958, services were held in the Firestone Park elementary school. The new church building was occupied in February 1958 while work was being completed on the first wing. It includes an educational building, an office, a pastor's study, a kitchen, and a large fellowship hall which is being used as a sanctuary until the second wing is built. This building was dedicated on June 7, 1959.

THE AKRON SPRINGFIELD CHURCH

In the early days, when Ohio was still a young state and the work of the church here was still in its infancy, there were fewer congregations with far larger territories than now. As the work of the church grew and the number of Brethren increased, it became necessary that these large congregations

be broken up and more church houses be built so that members of a congregation would not have to travel so far to reach a church as they had been doing.

In 1868 the Nimishillen congregation was divided into three new territories: East Nimishillen, West Nimishillen, and Springfield. The elders present at this division, held in the old East Nimishillen church house, were Daniel Peck, Jacob Snyder, and Henry Kurtz.

In the years immediately following the division, services for members of the Springfield congregation were held in schoolhouses and in the homes of Brethren John Royer, John B. Mishler, Henry Young, Frederick Young, Solomon Keiser, Joseph Mishler, and Jacob Kurtz. The only elder living in the territory at the time of organization was Joseph Mishler. Ministers were David Young and John B. Mishler; deacons were Solomon Keiser, Henry Young, Jacob Kurtz, and Jacob Mishler, Sr. George Carper was elected to the ministry in 1872 and advanced in 1875. In the latter year John B. Mishler and David Young were ordained to the eldership.

The first church house in the congregation was erected in 1871 on land donated by the Mishlers.

The 1886 district meeting was held in the Springfield church. David Young was elected to represent the Northeastern Ohio District on the Standing Committee at the Annual Conference. Brother Young was also the assistant moderator at this meeting.

A teacher in the schoolhouse across the road from the church, Simon R. Garver, at that time not a member of any church, organized a Sunday school in 1887 after consultation with some of the Brethren. The original intention had been to organize the school in the church, but the opposition of some members was quite intense. The opposition, however, was soon dissolved, and, with Brother William Bixler as superintendent and Israel Young as assistant, the school became a regular part of the church.

A missionary committee was organized in the church in 1804. It added a new dimension to the congregation's life.

On October 10, 1896, Jacob B. Mishler was advanced to the second degree and George Carper was ordained to the eldership. Samuel C. Young and Joseph Mishler were called to the deaconship on August 8, 1897. Deacons elected prior to 1897

were Abraham Kurtz, Jacob G. Mishler, William Lutz, and Samuel Young. In May 1901, Henry Weaver, Reuben Young, Henry Kurtz, and Alvin Holl were elected to the office of deacon. William Bixler and Menno S. Young were elected to the ministry November 8, 1902.

Ministers from the Springfield church carried the mission work into Kent and Akron. Reuben Shroyer preached and held a series of meetings in the Logtown schoolhouse about a mile and a quarter from the church. Because of conflict in the time of services, the work in Logtown was discontinued. A Sunday school was organized there in 1920. A church house was built in Kent in 1904 and a Sunday school was organized in 1905. Serious consideration was given to closing the Kent church in 1918. At the appeal of the members of the congregation living in Kent, the work there was turned over to the district mission board. Akron also was placed under the supervision of the mission board.

Menno S. Young, the first church clerk, was elected on May 13, 1905. William Bixler and Menno S. Young were advanced in the ministry November 11, 1905. Samuel A. Kreiner was elected to the ministry February 10, 1906. Jacob G. Mishler was ordained to the eldership on November 9, 1907, and Brethren Kreiner and Shriver were advanced on August 12, 1909.

The church building was remodeled in 1910. In the same year the Christian workers society was organized. Charles Kurtz was elected to the ministry December 17, 1910, and advanced August 8, 1914. A temperance committee was organized February 17, 1912. On June 22, 1912, Eli Mishler and Harvey Kurtz were elected to the deaconship.

William Bixler and Menno S. Young were ordained to the eldership August 14, 1915. On the same day Tolman H. Fernald of Cleveland, who was planning to move to Waldboro, Maine, was authorized by the Springfield congregation to preach. Brother Fernald was advanced November 10, 1915.

An aid society was organized on March 16, 1916, the board of Christian education on August 10, 1918, and a pastoral board in 1919. Samuel Kreiner and Charles Kurtz were ordained to the eldership November 1, 1919. On the same day Frederick Young and Ira Young were elected to the deaconship.

The first pastor to serve the congregation was Charles L. Wilkins. Brother Wilkins had the oversight of the church from September 1, 1923, to February 1928. Orin Ingold was called to the deaconship on May 16, 1925, and Newton Robenstine on May 21, 1927. A parsonage was constructed in 1928 on land donated by R. F. Carper.

Chester H. Petry held the oversight of the church from June 1, 1928, to January 1, 1935. Elder Petry had been licensed to the ministry July 18, 1931. On January 9, 1932, it was decided to use a piano in the church service.

Leonard R. Holsinger became the pastor on June 1, 1935. In 1937, eight classrooms were added to the church house and other changes were made in the structure.

Russell Young was elected to the office of deacon on July 17, 1939, and installed into that office on December 23, 1940. On the same day, Stanley B. Noffsinger was ordained to the eldership. Merl Cordier and John I. Kurtz were consecrated July 8, 1945, and made deacons January 17, 1947.

The men's work was organized in 1947.

On December 10, 1947, it was decided to remodel the church building. Church Building Counselor C. H. Deardorff of Elgin, Illinois, was called to assist in drawing up the plans. The structure was extensively remodeled, a basement was dug under it, and a new heating system was installed.

Dale A. Young was licensed to the ministry in July 1949 and ordained to the full ministry September 16, 1951. He is now the dean of men at Manchester College, North Manchester, Indiana.

James Burtoft and Roger Ingold, elected to the office of deacon on August 7, 1951, were installed on March 10, 1954. At a regular council meeting held August 5, 1956, Glenn Hawk and William Young were elected to that office; they were installed soon afterward.

After serving the Springfield congregation faithfully for twenty years, Brother L. R. Holsinger terminated his pastorate in August 1955. Brother Jacob T. Dick, who had recently returned from Brethren service work in Germany, was our pastor from that time until August 1960. Kent E. Naylor was called to this charge, assuming his responsibilities on September 1, 1960.

The growth of the church during this last decade has made

its demands for more rooms and better facilities. At a regular council meeting, February 1, 1956, it was decided to employ A. Wayne Carr to direct a fund-raising campaign. Two committees were appointed during 1956 to study and make recommendations concerning the project of building; Irene Holsinger Kurtz (Mrs. John I.) was appointed chairman of the planning committee and Harry Kurtz chairman of the building committee. Arthur Dean, of Elgin, Illinois, the church



The Akron Springfield Church

building counselor for the Brotherhood, was employed to draw and submit plans for a new sanctuary and church-school rooms. After several plans had been submitted and careful consideration had been given to the plans and the costs, it was decided to break ground for a new sanctuary on August 26, 1960. Completed in August 1961, the building was dedicated on October 1, 1961, with Paul M. Robinson, president of Bethany Biblical Seminary, preaching the dedicatory sermon. The sanctuary will seat five hundred people. There are eleven rooms for Christian education and a pastor's study. A carillon of twenty-five English bells was donated by R. F. Carper in memory of his parents, Brother and Sister George Carper. The use of symbolism is found in the rose window at the front

of the church, which features the "Four Gospels," and in the symbolic portrayal of the Holy Trinity in the three tower windows.

During the last decade the following men were licensed to the ministry: March 10, 1954, Ronald Lutz; May 20, 1956, Anthony van den Doel; September 8, 1958, Donald Ebie. The first two were ordained to the full ministry on April 29, 1959. Brother Lutz is at present the minister of Christian education in the Washington, D. C., Church of the Brethren. Brother Van den Doel is a missionary in Nigeria.

At a Sunday morning service in March 1960, it was announced to the congregation that Brother and Sister Roger Ingold had accepted a call from the General Brotherhood Board to mission work in Nigeria, Brother Ingold to become the executive secretary of the District of Nigeria. He had been active in this congregation as a church-school teacher, church-school superintendent, and church clerk.

For the past decade Charles Kurtz has been the historian for the Springfield congregation.

THE ALLIANCE CHURCH

The First Church of the Brethren of Alliance had its beginning in prayer meetings. Brethren who had moved into Alliance from the Freeburg, Reading, and Science Hill communities desired to continue worshiping in the manner of the Brethren. The homes of the Brethren and interested neighbors of other denominations were the scenes of these first prayer meetings in Alliance.

As neighbors and friends began worshiping with the original group, the need for a church school arose. The school was organized the first Sunday of June 1923 in the auditorium of the Liberty Street school. John R. Hoffman was elected superintendent, Edwin Garman assistant superintendent, and Miss Gretta Stoffer secretary.

The needs of the increasing membership, however, demanded an organized church. Under the leadership of Brethren J. I. Byler, John Kaylor, D. F. Stuckey, M. M. Taylor,

Albert Harrold, and other ministers, the group met to worship in the schoolhouse. In 1924 J. L. Mahon was secured and installed as the first pastor.

At the Freeburg council meeting of April 30, 1924, the Alliance group asked for a church home. A formal petition calling for the organization of the new congregation was presented to the council meeting on May 16, 1925. The Freeburg congregation chose M. M. Taylor to represent it on the committee to make the division of the Freeburg church property. A. I. Heestand represented the Alliance group, and Samuel Holl was the third, disinterested member.

D. F. Stuckey was elected presiding elder of the new church, G. M. Heestand church clerk, and Robert B. Garman treasurer. The first trustees were G. M. Heestand, Edwin F. Garman, and Mary E. Swallen. The first ministerial board, consisting of Edwin C. Garman, G. M. Heestand, and John R. Hoffman, was elected at a business meeting held June 6, 1925. A finance committee, a welfare committee, and a committee to prepare the dinner which was to be held in connection with the dedication of the church building were appointed.

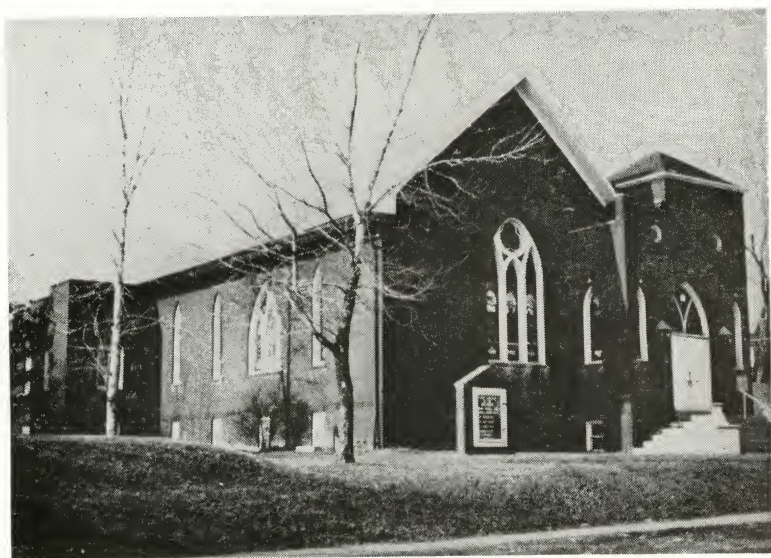
At this meeting the committee which had been appointed to divide the Freeburg property made these recommendations: (1) that all the money in the treasury be divided equally between the two congregations; (2) that all real estate remain the property of the congregation in which it was located; and (3) that Freeburg aid Alliance in starting the work "as much as she can cheerfully and willingly do." The recommendations were accepted by both congregations.

It was also recommended that the small Science Hill congregation, west of Alliance, should consolidate with the Alliance group. This was done.

At a meeting in the home of Edwin F. Garman on January 2, 1926, a committee consisting of John R. Hoffman, Edwin F. Garman, and G. M. Heestand was appointed to study the problem of the erection of a building. A second committee, made up of D. F. Stuckey, Edwin F. Garman, John R. Hoffman, and M. M. Taylor, was appointed to investigate and make recommendations for a site and for the financial details involved. At the same meeting Edwin C. Garman and G. G. Heestand were elected to the deaconship and were installed by J. L. Mahon.

By March 8, 1926, the investigating committees were able to report that the church building owned by the Immanuel Reformed church could be purchased for five hundred dollars and that a site was ready. The congregation decided to purchase the building and have it taken down and rebuilt on the selected site.

The cornerstone of the building was laid June 27, 1926. J. L. Mahon, A. I. Heestand, Albert Harrold, and Abram Replogle of Cleveland participated in the service. The



The Alliance Church

construction proceeded rapidly. However, the frame structure was destroyed by a cyclone just before the roof was to have been put on. Refinancing of the project was necessary. The three trustees, therefore, made arrangements with the First National Bank of Alliance to borrow twelve thousand dollars, security tendered being the personal notes of the trustees and the blanket note of the membership.

The women feeling the need for organization to carry on their specialized activities, the first ladies' aid of the church was formed on June 30, 1926, at the home of Sister J. L. Mahon. The officers were Mary E. Swallen, president; Mrs. J. L. Mahon,

vice-president; Helen Garman, secretary; Ida Gwynne, treasurer; and Mary Antram, corresponding secretary. One of the first projects of the new organization was the making of table covers and other equipment for the communion service.

The church house was formally dedicated on the afternoon of October 17, 1926. Otho Winger, president of Manchester College, was the principal speaker. It was announced at the dedicatory service that the total cost of the two lots and the building was \$21,713.12.

On October 19 of the same year, S. S. Shoemaker of Hartville began evangelistic meetings. The resignation of J. L. Mahon, who was leaving Alliance, was accepted at the council meeting on January 8, 1927. The ministerial board recommended Oliver Royer as his successor. It was also decided to ask the General Mission Board, Elgin, Illinois, for financial support in order to meet the additional obligations incurred by the destruction of the original building. This board sent M. R. Zigler to plan a financial program of mutual agreement. Plans providing that the General Mission Board would pay the interest on the note for five years if the congregation paid two thousand dollars a year on the principal were announced on July 2, 1927. (The General Mission Board paid the interest until January 1940, the agreement being renewed each year.) At this meeting it was also announced that Robert B. Garman was resigning as treasurer, a position which he continued to hold until January 1, 1930, when Hiram R. Heestand was elected.

The financial responsibilities of the congregation becoming more difficult as time passed, the Northeastern Ohio mission board was asked for assistance in supporting a pastor. The board agreed and continued to help until the debt was paid off in January 1955.

Oliver Royer undertook full-time pastoral duties on October 1, 1927. During his ministry the congregation and the community were led in evangelistic services by J. Edwin Jarboe, Charles Flory, D. R. McFadden, Ira Long, and J. Perry Prather. In order to accept a pastorate in Southern Ohio, Pastor Royer resigned on July 3, 1935.

From June 19 to 21, 1928, the district Sunday-school convention was held in the Alliance church. In November of that year an institute for teachers and church-school officers was conducted.

Hiram R. Heestand was elected to the deaconship on October 6, 1928.

J. W. Fyock became the part-time pastor on September 1, 1935. During his years here various interests were forwarded. He encouraged a broader understanding of other religions and other peoples. Outstanding in this program were the sermon by Rabbi Lyons of the Temple of Israel, Alliance, and the singing of the local African Methodist Episcopal choir. The district young people's conference was held in our church on Labor Day, 1936, Paul H. Bowman being the guest speaker. Under the leadership of Scoutmaster R. N. Antram, Troop 58 was organized with nine boys; during the five years of the troop's existence, every boy over twelve who was a member of the church was a scout. A new office, that of financial secretary, was created; R. N. Antram was elected to it on January 1, 1939. Evangelistic services were conducted by George G. Canfield, Oliver Austin, and B. M. Rollins. The ladies' aid was reorganized for more effective work.

Brother Fyock's pastorate was terminated on December 31, 1940. John A. Buffenmyer then ministered to us until August 1942. John W. Detrick was secured as supply pastor in October 1942, and was installed as regular pastor on April 4, 1943. He was graduated from the Oberlin School of Theology with the Bachelor of Divinity degree in June 1945. Accepting an appointment by the 1946 Annual Conference to the China mission field, he concluded his pastorate on August 31, 1946.

The church debt having been reduced to thirty-five hundred dollars plus interest by January 1, 1943, plans were made by the finance board whereby the remaining obligation could be paid off in three years. The voluntary response of members and friends was so encouraging that the finance board decided that the debt could be liquidated by Easter, 1944. That morning the indebtedness was two hundred fifty dollars; the offering received was just over four hundred dollars. President Vernon F. Schwalm of Manchester College delivered the address at a special service on May 14, 1944, which included the burning of the note—a climax to eighteen years of struggle and sacrifice.

The subdistrict promotional conference was held in the Alliance church on December 11, 1943.

In keeping with the general trend of the Brotherhood as

expressed at the 1943 Annual Conference, our congregation voted on April 2, 1944, to participate in the Ministerial and Missionary Pension Plan.

During the summer of 1945 a new heating unit was installed in the church house at a cost of twelve hundred dollars.

J. D. Zigler became our pastor on September 1, 1946. At this time the district mission board purchased a house at 945 South Freedom Avenue to be used as a parsonage. After some remodeling it was ready for occupancy.

The next year some improvements were made in the church plant according to plans made by C. H. Deardorff. The baptistry and the pulpit were rearranged and much of the building was redecorated. At the rededication services held on November 2, 1947, Rufus D. Bowman, president of Bethany Biblical Seminary, was the speaker.

Paul Penrod and Vernon Huston were elected to the deaconship on October 19, 1947.

The 1950-1951 budget called for another cooperative effort to rid the church of the new debt incurred by the remodeling. A slogan, "A Mile of Dimes in 1951," was accepted. The church windows were offered for family dedication.

The twenty-fifth anniversary services started the evening of October 14, 1951, and continued all week. October 25 was named as Twenty-fifth Anniversary Sunday. On that day the windows were dedicated to the honor of the church's founders, and the note was burned.

On October 12, 1952, Brother and Sister Leo Stuckey and Donald Myers were elected to the office of deacon.

Pastor Zigler tendered his resignation at the October 1955 council meeting, to become effective August 31, 1956, but continued until August 31, 1957. Richard C. Overly of Mt. Pleasant, Pennsylvania, was called to fill our pulpit beginning September 1, 1957; he remained until August 31, 1960. During his pastorate, Brother and Sister Chester Blanchard, Brother and Sister J. D. Unkefer, and Brother and Sister David Stuckey were elected to the deaconship. Under the direction of Miss Winifred L. Trupp, a youth choir was started; continuing to the present, it adds much to our worship services.

Because of the financial status of the church, it was decided that in 1960 the church would join with the Reading church to employ a pastor. Loren Frantz was called to

minister to these charges. This arrangement was terminated at the end of one year, however, when Brother Frantz resigned. At this time, Arno Holderread was called to serve the church on an interim basis, which he very ably did. He remained until May 31, 1962, at which time Verne Henry Leininger, a Bethany Seminary student, came as a summer pastor.

Under the capable direction of the treasurer, Shirley (Mrs. Herbert) Zigler, and the financial secretary, Miss Grace Stanley, the church is going forward financially. A new gas furnace has been installed for the safety and the comfort of the congregation.

Since 1954, Winifred Trupp has served the church as clerk. At the July 1962 council, the church accepted a constitution which was the result of many hours of research and discussion by the constitution committee, composed of Mrs. Herbert Zigler, chairman, Miss Trupp, and Hiram R. Heestand. It had been felt for some time that the church needed a compiled list of rules and guides, which might be easily accessible to anyone who inquires.

THE ASHLAND DICKEY CHURCH

Early in the nineteenth century (1800-1825) Brethren families from Lancaster County, Pennsylvania, and a few from Maryland settled in Ashland County. Later they were joined by a number of families from Columbiana and Stark counties in eastern Ohio. Among the pioneers these family names loom large: Hess, Witmer, Kilhefner, Plank, Foss, Burkholder, Dickey, Roop, Stone, Clark, Baum, Brubaker, Myers, Deshong, Willis, Peck, Showalter, Workman, Moherman, McQuate, Hershey, Thomas, Hiller, Scott, Zimmerman, Weaver, Weidler, Gault, Harper, Hoke, Parker, Schmucker, Tracey, and Garver.

At first, as was characteristic of the Brethren in other sections of the country, members of the church met in homes for preaching services and the observance of the love feast. Since the latter service then lasted all day, lunch was served by the family in whose home the service was held. This

arrangement met a social as well as a spiritual need. The preaching in those days was done by spiritual men who gave of their time, talent, and means to further the Lord's work. They traveled to their appointments on horseback; often several days were required to make a trip. Their efforts were fruitful, for in a comparatively short time three mission points were established. These points were named for the communities in which they were located, namely Loudonville (Plum Run), Ashland (Dickey), and Maple Grove. Because of the increased number of appointments and the difficulty of traveling from one point to another, it was deemed wise to divide the countywide membership into three congregations. These congregations were given their original names. Loudonville (Plum Run) was organized in 1856. The Ashland Dickey and Maple Grove churches were organized in the spring of 1860.

The history of the Ashland Dickey church as a separate, organized congregation dates from the spring of 1860. Elias Dickey was chosen as the first presiding elder. Other elders living in the congregation at the time of organization were Jacob Garver, Joseph Rittenhouse, and Morgan Workman. Ministers living in the congregation at the time of organization, who no doubt assisted in the work, were Joseph Showalter, Isaac Kilhefner, George Hoke, David Witmer, Henry Kilhefner, Moses Weaver, Elias Dickey, I. D. Parker, James Tracey, Isaac Schmucker, D. N. Workman, and Daniel Peck.

Seven years before the congregation was organized, the first church house was built in the summer of 1853. According to the court record the property was deeded to three deacons of the German Baptist Church on June 20, 1856, by Elias Dickey and his wife for the sum of fifty dollars. The building now in use, located four miles southeast of Ashland, was built in 1877. On Sunday, October 21, 1945, a rededication and homecoming service was held, President V. F. Schwalm of Manchester College preaching the sermon. In the afternoon, W. H. Miley, the pastor of the church, spoke on *Rededication of Ashland Dickey Church of the Brethren*. This all-day meeting was a great occasion in the life of the Ashland Dickey church.

Resident ministers who served the church in the free

ministry were Elias Dickey, Joseph Showalter, Moses Weaver, David Witmer, George Hoke, Henry Kilhefner, I. D. Parker, Isaac Kilhefner, D. N. Workman, W. F. England, T. S. Moherman, Isaac Schmucker, and Daniel Peck. The following were elected to the ministry by the church: W. F. England, October 1886; T. S. Moherman, October 1886; David Weidler, October 1897; Martin Helm. Brethren England and Moherman were advanced in 1894 and ordained in 1904.

The roll of deacons elected shows the following names: A. A. Moherman, Leander Thomas, A. E. Zimmerman, W. C. Sample, Ira Witmer, H. F. Woods, Howard Hess, Frank McNaull, Ralph Thomas, Clarence Thomas, and J. M. Smith.

Until 1907, when T. S. Moherman became pastor, the congregation was served by a free ministry. He was followed in 1908 by S. U. Snavelly, who served until 1910. W. D. Keller became pastor in 1911, and was followed by W. L. Desenberg in 1918. In 1921, Ora DeLauter began a twelve-year term of service. From 1933 to 1943, Charles Helm was our pastor. He was followed by Fels Lam in 1943. W. H. Miley was called to this parish in 1944.

The first Sunday school was organized in 1873. There was a little opposition at first, but this was soon overcome as the spiritual value of the project became evident. D. N. Workman and I. D. Parker were the first superintendents. In those days there were no denominational or interdenominational helps available. Brother Parker worked out a course of lessons to be used, which, no doubt, were very helpful to those who were teachers.

The first revival meeting was held in the church in 1878, the winter following the building of the present church house. Jesse Calvert, of Warsaw, Indiana, was the evangelist. As a result of his forceful preaching of the Word, sixty-five souls were born into the Kingdom and the church. Evangelism was now established in the church at Ashland Dickey. Among the many evangelists who held revivals in the church are the following: Isaiah Rarick, Aaron Heestand, C. O. Beery, G. A. Snider, George Flory, J. J. Anglemeyer, H. C. Early, W. D. Keller, D. R. McFadden, Quincy Leckrone, and Ora DeLauter. The church has been blessed because of these and other ministers who preached the gospel with spiritual power.

The following organizations are found among the activities

of the church: Christian workers, 1911; B.Y.P.D., 1925; men's work, 1935; women's work, 1940.

It is apparent that missions have not been neglected in this congregation. In 1916, Goldie Swartz went to India to teach the gospel; in 1955 she retired after nearly forty years of work there. Nigeria was the field which was selected by Clara Harper in 1926; she retired in 1960.

For an account of a very significant event which took place in the Ashland Dickey church, we quote from an article by Grace Hess.

Just 99 years ago (1854) the Annual Conference was held at the beautiful farm home of Elder Elias Dickey and wife, located about a mile south of the church.

Traveling in those days was done largely by horse and buggy or wagon, so the attendance was not so large as in more recent years. Nevertheless much planning was required on the part of all who were in charge of the various committees: food, cooking equipment, lodging, transportation, feed for horses, etc. I remember distinctly of hearing how at least part of the matter of feed for the horses was handled. Brother Dickey invited all who cared to do so to turn their horses into a large clover field just south of the barn — so they too received a large share of his generous hospitality.

The churches of the district helped by bringing their own table service, cooking utensils, and last, but not least, plenty of food. It must have been a gigantic task, but so far as we know, all went smoothly and in true "Brethren style."

The 1914 history of Northeastern Ohio states that the attendance at this meeting was twenty thousand people.

On October 4, 1953, the Ashland Dickey church observed in a special service a church house centennial.

Since Brother Miley terminated his pastorate in 1953, the following have been with us as pastors: Claudius Pyles, 1954-1956; Orlin Frey, 1956-1958; A. B. Pierson, 1958-1961. Durward Hays, the present pastor, came to us in 1961.

In the fall of 1956 we sponsored a German refugee family, Mr. and Mrs. Conrad Kohn and their three sons. We provided them food, furniture, and a place to live until they were able to find employment. They come back to visit us occasionally and to worship with us; on one of their visits they furnished us special music, which we deeply appreciated.

In the spring of 1958 we started a building project. Our

new facilities provide classrooms, an assembly room, two restrooms, and a modern kitchen.

One of our members recently donated the material for new hardwood floors in the sanctuary and in the adjoining room to the rear.

Several years ago the children of one of our former leading members gave, as a memorial to their parents, a sum of money to be used toward a new baptistry which will be installed in the near future. Other gifts of money have been received.



The Ashland Dickey Church

Some have been specified to be used for certain purposes, while others have simply been designated for use where most needed. We are greatly appreciative of these gifts and all other expressions of goodwill and feel that God will continue to bless all our efforts so long as they are in accordance with His will.

It has been our custom for a number of years to observe what we call family night on the second Tuesday of each quarter. The purpose of these meetings is to promote a deeper spirit of fellowship, and we are happy that the result has been most gratifying. On these occasions each family brings a

well-filled basket and all gather around the table and enjoy the meal together, satisfying the need for both food and fellowship.

Plans are being made for the dedication of our recently purchased organ. The music committee has arranged for special music and we are looking forward to an evening of real spiritual refreshment. William Sample of the Ashland City church is invited to be the guest organist for the occasion.

THE ASHLAND FIRST CHURCH

S. Z. Sharp became a pathfinder of our church when, on May 22, 1879, he helped a group that met in the Ashland College chapel become an organized congregation. Forty-three members were recruited from the Maple Grove and Dickey churches. A year earlier a Sunday school had been organized with one hundred enrolled. A juvenile weekly called *Our Sunday* was published, reaching a circulation of six thousand. Everything went along smoothly until the division within the Brotherhood in 1882 when the Progressive Brethren broke away, taking the college with them. The church had to disband, with the membership returning to the mother churches.

There is a strength in the flame of man's spirit. There is a love that never fails. After several unsuccessful attempts, the candle of faith was again lighted on January 9, 1914, when sixty persons met in the home of Brother and Sister Cassel, who were living at 908 Orange Street. The Evangelicals having built a new church and their old church property being for sale, this meeting was called to consider the purchase of that property. Walter D. Keller and W. L. Desenberg presided over the meeting, with C. E. Copeland acting as secretary. After considerable discussion, a motion was passed to purchase the property and a committee was selected to solicit funds. Maple Grove and Dickey approved of the action, giving their sanction on April 8 and 11 respectively. Soon four thousand dollars was raised and, on April 25, 1914, the committee purchased the property, paying three thousand dollars.

Christianity may have some placid times, but it is a flame. There is power in it. In a called meeting, August 26, 1914, an

organization was effected, with T. S. Moherman as chairman and P. A. Bailey as secretary. Byron Wolf was elected treasurer and G. A. Cassel Sunday-school superintendent, with a Sunday-school board composed of M. L. Dilgard, O. C. Roberts, and James Simanton. One hundred copies of *Kingdom Songs* were ordered. The first service was held in September 1914, with Walter D. Keller preaching to the one hundred persons present. Again the membership was recruited from members of the Maple Grove and Dickey churches then living in the city. Kate Shidler gave the church its first piano.

A building committee reported in July 1915, with no action being taken. On August 16, 1915, the church asked to be made a separate congregation. It selected the name, First Church of the Brethren, and requested recognition by the district, sending P. A. Bailey and G. A. Cassel as delegates to the district conference.

Following the district meeting, A. I. Heestand came to the church on August 27, 1915, to help organize the newly recognized congregation. T. S. Moherman and W. L. Desenberg were chosen to be the presiding officers, and P. A. Bailey the church clerk. Trustees were John Clark, Sr., Harry Aten, and E. H. Roberts. Other officers selected were Montis L. Dilgard, financial clerk, M. B. Wolf, treasurer, O. C. Roberts, Harvey Kyle, and James Simanton, the Sunday-school board; and six ushers, Jay Roberts being designated as the head usher.

On May 3, 1916, the First church was recognized as an independent congregation by the district. For a while, local ministers and nearby elders supplied the pulpit. More room being needed soon, on September 17, 1916, a house east of the church was purchased at a cost of \$2,550.00, primarily for Sunday-school purposes. Quincy Leckrone became the first pastor on November 1, 1916, with an annual salary of five hundred dollars plus house rent. He continued with the congregation for three years.

On August 25, 1925, J. Perry Prather, who had just been graduated from the Yale Divinity School, assumed the pastorate. During his more than eight years here, two hundred forty members were added to the church. He organized one of the first young married people's classes in the state, was the adult adviser of the district C.B.Y.F., and was elected vice-president of the Ohio Council of Religious Education. The

dissensions of many years' standing were healed. During the depression of 1933, a large two-story house west of the church was purchased and readied for the children's department; it was dedicated on November 12, 1933. During that year one hundred five persons were received into the church by baptism and by letter. D. R. McFadden held a two-week meeting in January 1933, with seventy additions resulting. There were thirteen different baptismal services during that year. Brother Prather moved to the pastorate of the First church, Dayton, on November 13.

C. H. Deardorff was our pastor from 1934 to 1940. Under his supervision, a new sanctuary, church-school rooms, and a modern basement were added to the old edifice at a cost of \$21,685.00. That figure did not include thousands of dollars in labor donated by the membership. Mowry & Sons were the contractors. Mrs. Helen Norris was the artist and donor of the baptistry scene, and Mr. Spiro the artist and donor of the chancel painting, *Christ in the Garden*. The building was dedicated on November 19, 1939. This occasion was followed by a two-week revival meeting with J. Perry Prather preaching; forty-one people united with the church.

On August 1, 1952, Bernard King, a graduate of Bethany Biblical Seminary, became our pastor. During his pastorate of five years, considerable groundwork was done toward developing plans for a proposed new church-school annex. The parsonage was modernized at a cost of five thousand dollars.

On December 6, 1957, J. Perry Prather became the pastor of the Ashland church for a second time, after a lapse of nearly twenty-five years. On January 19, 1958, a definite movement was launched to secure funds for the new building project. Twenty-four thousand dollars was pledged by thirty families present at a meeting called to consider finances. The building committee, composed of Harold Leiter (chairman), Ethel Jackson (secretary), and Lorena Newman, Robert Mowry, Merle Griner, Ray Fackler, and Devon Higgins, who had previously conferred with Arthur Dean, our Brotherhood church building counselor, called in Lawrence Russell, a local architect. A recommendation for action was prepared and presented to the council on April 17, 1958. The building committee was authorized to make a contract with Mr. Russell and proceed to draw up plans for consideration by the congregation.

On January 15, 1959, the council approved the plans presented. The architect then let them out for bids, which were returned by March 5. The bids of the Wheeler Construction Company, the Scott Plumbing and Heating Company, and the J. G. Moyer & Sons Electrical Company, totaling \$97,688.31, were accepted. The building committee, in conference with the finance board and the trustees, submitted to the congregation,



The Ashland First Church

on Sunday, March 15, 1959, a proposition to sign contracts and begin building; it was accepted by a ninety-three percent vote of the church.

Groundbreaking ceremonies were held on April 5, 1959, following the morning worship. A turning plow, to which a rope was attached, was used, with fifty people from the various departments taking hold to pull it. Construction progressed rapidly. The kitchen was modernized and the auditorium and the adjoining church-school rooms were completely redecorated. The total cost of the project was one hundred fifteen thousand dollars with memorial gifts of more than ten thousand dollars in value added.

On Sunday, February 7, 1960, dedication services were held with William M. Beahm, dean of Bethany Biblical Seminary, preaching the sermon and Pastor Prather in charge of the services. That evening seven were baptized.

The seven pastors who have served the congregation during the past fifty years are Quincy Leckrone, November 1, 1916, to 1920; S. G. Greyer, September 1, 1922, to June 1, 1925; J. Perry Prather, August 25, 1925, to November 12, 1933; C. H. Deardorff, 1934 to 1940; J. C. Inman, 1941 to 1951; George Sheets (interim), 1951 to August 1, 1952; Bernard King, August 1, 1952, to August 1, 1957; George Sheets (interim), August 1 to December 1, 1957; J. Perry Prather, December 6, 1957, to the present.

The presiding elders have been S. Z. Sharp, 1878 to 1882; W. L. Desenberg and T. S. Moherman, 1914 to 1917; district committees, 1917 to 1924; G. A. Snider, 1925 to 1930; C. H. Deardorff, 1930 to 1940; S. P. Early, 1940 to 1945; F. Blake Million, 1946 to date. Serving as church clerks have been C. E. Copeland; P. A. Bailey (for many years); Leo Witmer; Hazel Fike; Roger Hiller; Leola Emmens, 1938 to 1962; Marjorie Karth, 1962 to date.

Following are some things worthy of mention: Three native sons have been called to the ministry: George Sheets, 1942; Donald Leiter, 1952; Richard Reinke, 1958. Three daughters of the congregation have gone to the mission fields: Goldie Swartz, in India for almost forty years; Clara Harper, in Nigeria for thirty-four years — supported by our church for many years; and June Heestand Wolfe (Mrs. Claude), in Ecuador from 1948 to 1951 and at this date in Bolivia with her husband and family under the Peace Corps of the United States government.

Others of our members have rendered these services, which have added to the Kingdom's outreach: Robert Carter, civilian public service; Philson Carter, 1-W; Charles Reinke, 1-W; Paul Fackler, work camp and cattleboat to Greece; Robert Kreider, work camp and cattleboat to Greece; Evelyn Shafer, Brethren volunteer service at Falfurrias, Texas; William Sample, Brethren volunteer service work camp at Mills Mountain, Virginia; Richard Reinke, summer work camp in Puerto Rico; and, at this time, Geraldine Martin, a nurse, on a two-year mission as a Brethren volunteer worker in Nigeria. Two German exchange students lived with families in our parish during the 1950's. In 1956, a German refugee family consisting of five children and

their mother was sponsored by our congregation; all the members of this family have united with the church.

From the beginning, women have played a vital part in the life of the First church. First as the ladies' aid society, later as women's work, and today as the women's fellowship, they are organized into three circles known as the Cora Bailey Circle, the Clara Cassel Circle, and the Anna Desenberg Circle — named for three charter members of the church. During the recent building project, the women's fellowship directed the modernizing of the kitchen and paid for the same at a cost of more than four thousand dollars. The men's fellowship, also, has rendered untold services in both building projects mentioned above.

The church school has always had a vital place in our church life. Superintendents serving during the fifty years have been G. A. Cassel, O. C. Roberts, Leo Witmer, U. S. Kreider, Clifford Friend, Perry Heestand, Russell Bollinger, Merle Griner, and Harold Leiter, who has worked in this capacity for more than twenty years.

The department of music is of recent development. The first senior choir was led by William Heisey in 1935, and the first girls' choir was directed by Hazel Fike in 1938. The organ was installed as a memorial to Clara and G. A. Cassel in 1951. In 1961, memorial chimes were given by relatives of the Heestands, the Griners, and the Desenbergs in memory of loved ones.

The church has always been conscious of her youth. The first Sunday evening meetings were held during Brother Prather's earlier pastorate. An active B.Y.P.D., as youth work was then known, was organized about 1935 by Nellie Desenberg. With the construction of the new church-school annex, a fellowship hall and other facilities were provided for young people and their friends — a room they could call their own, furnished to their own taste and paid for by their departments. A strong spiritual and recreational program was brought to a high point by Eileen and Devon Higgins. Our aim is to help youth find "the Way" in Christ.

In October 1958, we were incorporated as a church with Henry Tinker as chairman and Ethel Jackson as secretary.

Finally, we feel that we have been richly blest of God, and that the First church is in a very prosperous condition,

both spiritually and financially. We pay high tribute to our present minister and his wife for their leadership extending over more than fourteen years. Although only a few of the high points of the past fifty years could be mentioned and few persons have been named, all others who have worked in any capacity merit our sincere thanks for their faithful service to Christ and His church.

THE BALTIC CHURCH

The Baltic church had its beginning sometime near 1805. It was organized by pioneer Brethren, most of whom came from Westmoreland, Fayette, and Somerset counties in Pennsylvania. Being without a church in which to worship, they held services in their homes in rotation. Many of these services lasted almost all day. Love feasts were also held in the homes. Among these early Brethren, according to the 1914 district history, were "Frederick Domer, Joseph Cherryhomes, George Mizer, George Harshinan, Michael Domer, George Domer, John Burger, Gabriel Neff, John Sheidler, Abe Hixon, Jacob Domer, John Penrod, George Garver, Barney Miller, Daniel Liub, Jacob Burger, George Long, John Frantz, Peter Neff and Amos Hixson."

Originally this church was called Sugarcreek. The name was changed to Baltic on May 24, 1918, in order to avoid confusing this congregation with another of the same name in Northwestern Ohio.

Some of the early experiences of the Baltic church are described in the 1914 history.

Later services were held in a Mennonite church north of Shanesville. Also in the Union church at the south end of Rowsville (Baltic), which was built about 1858.

In 1871 the brethren felt the need of having a church home in which to worship. Brethren John Burger, Michael G. Domer and Peter Neff were appointed a committee on building. Bro. Domer acted as foreman. Through their earnest efforts they secured ground and built a neat little church about one and one-half miles north of Rowsville (Baltic), on what is known as the Christian Fisher farm.

Love feasts were again alternated, being held in barns (those of Jacob Burger, Michael G. Domer and John Burger). Those were feasts of spiritual things, joyous occasions long to be treasured in memory.

The Union Hill church was built in 1878. Here the United Brethren, the Amish, the Mennonites, the Winebrennerians, and the Brethren worshiped. The Bunker Hill church was built in 1884. In 1898 the present church was built. Quincy Leckrone preached the dedicatory sermon.

Services were also held in the union church at Sugarcreek, beginning in 1904. On August 8, 1955, the Mennonite church paid fifteen thousand dollars for the Brethren's equity in the union house.

At the district meeting of Northeastern Ohio, assembled



The Baltic Church

at Camp Zion, August 30 to September 1, 1955, the members of the Baltic congregation worshiping at Sugarcreek petitioned for and received permission to organize as a congregation separate from Baltic. The group met in the last council meeting with Baltic at the Baltic house on September 2, 1955. That same night the members worshiping at Sugarcreek approved the building plans for a new church house.

Sugarcreek was the home of the late Elder Edward Shepfer. He was ordained to the ministry in the Baltic church in 1893 and served that congregation for fifty-five

years. He was influential in the organizing of the new Sugarcreek congregation, which is the offspring of the Baltic congregation.

Ministers who lived in the Baltic church at the time of organization were M. H. Shutt and Samuel J. Burger. In June 1875, Josiah Hostetler was elected to the ministry.

Other ministers who resided in the congregation include Peter Showalter, John Nicholson, George Long, Jacob Keim, John Neff, Peter Long, Josiah Hostetler, Edward Shepfer, Jacob Summers, Jacob Domer, Jr., Eli Steele, Jacob Snyder, Jacob Kaub, Eli Holmes, John Yoder, W. D. Fisher, Albert Krieger, Martin Krieger, and H. Spenser Minnich. Those who held membership in the Baltic church and served in the free ministry were William Johnson, M. H. Shutts, Samuel S. Burger, Edward Shepfer, W. D. Fisher, Martin Krieger, and H. Spenser Minnich. Others elected to the ministry here were W. D. Fisher, Albert Krieger, Martin Krieger, and H. Spenser Minnich.

W. D. Keller, John McCormick, Paul Shrider, and Guy Fern have served the Baltic church as pastors. The present pastor (1962) is Robert P. Fryman.

THE BETHEL CHURCH

In 1808, five years after Ohio was made a state and four years before the last Indians moved to the undeveloped territories farther west, several families of Brethren moved into Beaver and Springfield townships, Mahoning County, from western Pennsylvania.

Visiting ministers occasionally conducted meetings for these Brethren. However, their numbers increased, and in a few years they organized the Mill Creek church. Among the first Brethren settlers were Abraham Myers, Philip Shoemaker, John Myers, John Summer, and John Shoemaker.

George Hope and Joseph Mellinger were elected to the ministry and John Collar and Abraham Hiestand were elected deacons. The congregation grew until, in a few years, there were four ministers and an organized church.

For a number of years, meetings were held in the homes of members. In 1822, John and Susanna Myers donated two acres of land to the church as a site for a church house.

Between 1826 and 1835 a number of members moved to North Georgetown, in Columbiana County, where they founded the Sandy church. This church later developed into the Reading and Freeburg churches.

In 1842, Mill Creek was reorganized into the Mahoning church. Two church houses were erected, one at Zion Hill and the other at Bethel. Henry Kurtz was ordained as an elder in 1844, at which time the membership was fifty-five. The church prospered under his care.

In 1856, James Quinter moved from Pennsylvania and joined forces with Elder Kurtz in his new publishing enterprise. In the loft of the springhouse on his farm, Elder Kurtz had begun publishing the first church paper, the *Gospel Visitor*, in 1851. In June 1857, the office of the *Gospel Visitor* was moved from the Kurtz farm to Columbiana. With it went the Kurtz and Quinter families.

A new church house was built at Zion Hill in 1872. The present Bethel building was built in 1873 on land donated to the church by the Summer family in 1849.

Henry Kurtz died on January 12, 1874. A son, Jacob H. Kurtz, elected to the ministry in 1861 and ordained as an elder in 1881, was given the oversight of the church in 1883. He died at his home near Bethel on February 10, 1912.

Edwin Ruhlman was elected to the ministry in 1879.

On August 15, 1915, the Mahoning church was divided into two congregations, Zion Hill and Bethel Mahoning. There were twenty-seven charter members of the Bethel church. The officers elected were: elder, John Kohler; trustees, William Kohler, Levi Longanecker, and Levi Good; treasurer, Henry Kohler; clerk, Joseph H. Snyder, Sr.

At a meeting held in April 1916, a committee was appointed to secure an evangelist. J. L. Mahon was secured and conducted a two-week series of meetings in the summer of 1917. An excerpt from the report of this series of meetings as found in the church record book is of interest.

Brother Jos. L. Mahon of Van Buren, Indiana, began services Sunday, June 10, 1917, and closed them June 25, 1917. He preached 21 sermons which spurred Christians on

to greater efforts and brought conviction to the hearts of the sinners. Twenty-three stepped out for Christ and one was reclaimed. Many others were brought closer to the kingdom.

These meetings were so successful that Brother Mahon returned the next summer for a six-week series. During the six weeks, in which he preached forty-five sermons, sixty-five accepted Christ.

Some of these converts lived near Woodworth, where meetings were now being held regularly in the old Woodworth schoolhouse. After the group had attained a membership sufficient to form a new congregation, a petition was presented by John Byler to the Bethel council meeting held August 10, 1918, asking that Bethel recognize Woodworth as a separate congregation. The petition was granted and the action was approved on May 1, 1919, by a committee appointed by the district meeting.

The first full-time pastor, J. L. Mahon, was elected at a council meeting held in August 1920. He took up the pastoral work in January 1920. However, the work was hampered because some members failed to pay the money they had pledged for his support. Brother Mahon resigned on January 1, 1922. Edgar G. Diehm served as pastor the next year and was then succeeded by Albert W. Harrold of Columbiana, who remained as pastor and elder from 1923 until his death in 1935.

In 1932, Herschel Burkey was licensed to the ministry; he continued to preach at Bethel until his resignation in 1936.

Many improvements were made to the church building during the next few years. Included among them were a new metal ceiling, an electrical system, a new chimney, and new cement steps in front of the church.

G. S. Strausbaugh was both pastor and elder from 1937 to 1942. During his pastorate a number of new members were added to the congregation.

E. A. Edwards, of Kent, became pastor and elder in 1942. When Brother Edwards, who was in poor health, became too sick to carry on the work in 1945, James Ward of Struthers was secured as his assistant. After Brother Edwards' death in 1946, Brother Ward was elected pastor.

In 1947 a church constitution was adopted. Early in the summer of the same year, negotiations were opened by the Ohio Water Service Company for the purchase of the lot on

which the church had stood for seventy-four years. As the site of the church would be covered by the waters of Evans Lake, the company moved the building to a new location two miles east of the old site. Dedication ceremonies were held in August 1948. This move gave the church a larger lot and a better location. The company paid all expenses in connection with the moving and the reconditioning of the building and



The Bethel Church

in addition gave the congregation a cash payment of seventeen hundred dollars.

James Ward continued as pastor until March 1, 1954. During his pastorate the church made commendable progress.

In 1954 Mr. and Mrs. Cleo O'Dell donated a half-acre of land near the church as a site on which to build a parsonage.

E. W. Reed, a student in the Cleveland Bible School, served as pastor from the spring of 1954 to April 1, 1955. At this time the church, unable to secure the services of a nonresident elder, selected one of its own members, Joseph H. Snyder, Sr., as moderator, a position which he held for several years.

A finance committee, headed by Esther Snyder, appointed to raise money to build a parsonage, succeeded in its efforts.

The building committee, with Reuben E. Coy as chairman, then purchased a modern home in the spring of 1955 from Peter Wolfe, a farmer, whose land had been stripped for coal, and moved the house onto the parsonage lot. Much of the work needed to prepare the house for occupancy was done by the building committee and other members of the church. By the summer of 1956 the building committee reported the parsonage ready for occupancy.

Wayne Ickes, of Salem, who became our pastor in 1955, was the first one to live in the parsonage. After Brother Ickes resigned on June 1, 1958, the services of Harold I. Deeter were secured on July 1; he has been the pastor since then.

A vacation church school was held for the first time in the summer of 1956 with an average attendance of fifty-six. Each summer since then a school has been held, an average attendance of ninety-seven being reached in 1962. Sister Ida Coy has been in charge of the school for the last five years.

In February 1962 a milestone in the life of Brother Joseph H. Snyder, Sr., and his wife, Irene, was achieved. This date marks fifty years of membership in the Bethel church. During these years they were elected to many of the church offices and have given much time and effort to the work. [Editor's note: The credit for saving the Bethel church house and the congregation belongs to Brother and Sister Snyder.] Many members contributed much to the success of Bethel under the leadership of the Snyders.

Many persons have given their hearts to the Lord within the walls of the Bethel church. We believe that it is God's will that Bethel should have an important role in the future in the building of His Kingdom.

Since 1914 the following have been pastors of the congregation: Jonas Horst, 1915-1919; J. L. Mahon, 1921-1922; E. G. Diehm, 1922-1923; A. W. Harrold, 1923-1932; Herschel Burkey, 1932-1936; G. S. Strausbaugh, 1936-1942; E. A. Edwards, 1942-1946; James F. Ward, 1946-1954; E. W. Reed, 1954-1955; Wayne Ickes, 1955 to June 1958; Harold Deeter, 1958 to the present (1962).

THE BLACK RIVER CHURCH

The Black River church began when Ephraim and Joseph Swinehart and their families located near Black River, Chatham Township, Medina County, in 1846. Other adherents to the Brethren faith, among them John White in 1849 and Joseph Rittenhouse in 1850, migrated to Black River soon after the arrival of the Swineharts. The territory was at that time included within the boundaries of the Mohican congregation of Wayne County, of which Jacob Garver was then the presiding elder. But as the Mohican church was distant the need for a separate church house was felt. Before the organization of the Black River church the following ministers served the group: Jacob Garver, John Shoemaker, John Martin, George Flack, and Emanuel Bughley of the Mohican church; Elias Dickey, Isaac Smucker, and Moses Weaver of the Ashland church; John Shoemaker, Sr., of the Chippewa church; and Jacob Kurtz of Stark County.

The new congregation was organized at the home of Joseph Rittenhouse on September 30, 1845. Brother Rittenhouse was elected to the ministry and Ephraim Provant and John White were elected deacons. Elders Elias Dickey of Ashland and Joseph Showalter of Stark County conducted the organization.

Among the charter members of the church were Joseph Rittenhouse, John White, George Heestand, John Robinson, Jacob Provant, Ephraim Provant, Ephraim Swinehart, Gideon Bollinger, Samuel Garver, Frederick Dague, John Werts, the wives of these men, Mary Pittenger, and Nathaniel Rittenhouse. Samuel Garver, John Werts, and Frederick Dague, along with their wives, and Nathaniel Rittenhouse were baptized the day of the organization.

During the early years, meetings were held in the homes of the members, the families taking turns in entertaining the meetings. When a home was too small, the barn was used.

Jacob Garver was the pastor of the Black River congregation until 1867, when Joseph Rittenhouse was ordained to the eldership and installed as pastor. Jacob Shook and J. D. Myers were elected to the deacon's office. A few years after the organization, Samuel Garver, son of Jacob Garver, was elected to the ministry. In 1870, Gideon Bollinger was called. He served the Black River congregation until 1880,

when he moved to Missouri. Tobias Hoover and John Pittinger were called to the ministry May 3, 1873, and advanced August 8, 1874. At about this time Samuel Garver was ordained to the eldership and placed in charge of the church, Joseph Rittenhouse having moved to Maryland. Elder Rittenhouse returned in 1876; he died at the age of eighty-two on New Year's Day, 1892. Brother Garver remained as pastor until 1904, when Tobias Hoover was placed in charge. Brother Hoover, ordained to the eldership in 1893, was the presiding elder from February 4, 1904, until his death from cancer on January 26, 1907.

The membership of the church grew rapidly, being the largest just prior to the division of the church in 1882, when there were one hundred thirty-two members. By 1896 the membership had dropped to fewer than fifty.

William Shoemaker and Tobias Prowand were elected to the deaconship April 7, 1883. Charles Woods was called to the ministry November 7, 1887. On November 5, 1892, Isaac Myers and George Hart were elected deacons; Brother Hart was killed accidentally two years later. Henry Kilmer was elected deacon May 1, 1897. Levi Dague and Henry Heestand were elected deacons and A. B. Horst was elected to the ministry on October 14, 1899. Brother Horst and John Yoder, who had moved into the district, were advanced the next year. M. Clyde Horst and S. M. Friend were elected to the ministry September 24, 1904, during the eldership of T. S. Moherman. A. B. Horst was ordained in the fall of 1905, and S. M. Friend in 1908.

The first meetinghouse was built in Homer Township in 1867. In 1882 this structure was transferred to the Progressive Brethren. A second house was built in 1868 in Chatham Township on the farm then owned by Joseph Rittenhouse. In 1900 it was remodeled and enlarged.

The Sunday school, one of the first to be organized in Northeastern Ohio, was started in 1868 with Joseph Rittenhouse as the first superintendent. Other superintendents have been W. F. England, Henry Homan, John Dague, J. B. Wine, Tobias Hoover, John Pittinger, Charles M. Woods, Simon Garver, S. M. Friend, and Henry Kilmer.

In October 1902, a missionary reading circle was organized with Mary R. Hoover as the local secretary. This circle was

soon merged with the Christian workers society, which is still an active unit in the church.

From 1912 to 1918, A. B. Horst, S. M. Friend, John Yoder, and C. H. Murray served the church in the free ministry. Ira Krieger was elected to the deaconship about 1917. About this time the congregation began to see that some financial support for the ministry was necessary. A committee composed of D. B. Garner, F. L. Findley, and Isaac Meyers was appointed to solicit funds to help compensate the ministers for their services. This system continued until 1923, when a group of



The Black River Church

members purchased the John Yoder farm and presented it to the church for a parsonage. In this year D. E. Sower took up residence on the farm; he pastored the congregation until September 1929.

Two missionaries went out from the Black River church about this time: Beulah Woods to India in 1922 and Corda Wertz to China in 1932. In 1924 a group of young people organized a B.Y.P.D. In 1925 F. L. Findley became a deacon; Dean Bowman in 1931; Aaron Browand and Glenn Garver in 1940.

Stanley Noffsinger served the church between D. E. Sower's departure and Arthur L. Dodge's arrival in 1931. Brother Dodge operated the farm and served the church until 1941. During his pastorate, a men's work organization was formed in 1938. The farm has not been operated since Brother Dodge left. George Sheets and Donald Keifer filled the pulpit until C. C. Louder became the full-time pastor in 1943. He was followed by Jesse Whitacre.

Herman Reinke was elected to the ministry in September 1943 and ordained July 1, 1945. Walter Bowman was ordained April 26, 1944.

Brother Whitacre terminated his pastorate with the church in 1953, at which time Harold I. Deeter was called. Brother Deeter was with us until 1956. On August 2 of that year C. Kenneth Fisher came to be our pastor; he continues in that capacity at the present time.

THE BRISTOLVILLE CHURCH

The history of the Bristolville church dates back to 1837, when Henry Kagy with his family came from the Shenandoah Valley, Virginia, to a farm in Bristolville Township, Trumbull County. Elizabeth Kagy, daughter of this pioneer family, had united with the Church of the Brethren in Virginia. She remained true to her profession and was an important factor in the work and the organization of the Bristolville congregation.

The Kagys encouraged their friends in Virginia to follow them to the new country. Soon they were joined by the Barb and Hoffman families. Elizabeth Kagy, who subsequently married Isaac Barb, was instrumental in securing Brethren to come and hold meetings as early as 1860. Brethren Conrad Kahler and Lewis Glass and others came to preach the gospel. These meetings were held in the members' homes.

In 1868 John Strom, of sturdy Swiss ancestry, with his family moved from Columbiana to Bristolville. This family had attended services at the old Sandy church and longed for a place of worship in the community. Brother Strom, who was a carpenter, directed the building of the first church house

in 1868. This building remained the place of worship for the congregation until it was decided to move the structure to a new foundation.

The first church organization was effected in 1879. Then there were nineteen members. Services were conducted by ministers from the Sandy, Canton, and Mahoning churches. The church grew and reported twenty-six members in 1881. John Nicholson moved into the congregation and took charge of the work. The membership increased to the probable number of thirty-five in 1882, when the division in the Brotherhood occurred. Only ten members remained in 1900. But a Sunday school was maintained and the church was kept alive by visiting ministers.

Among those who were workers in the church during this early period were the following elders and ministers: Conrad Kahler, Lewis Glass, Solomon S. Shoemaker, David Byers, P. J. Brown, John Nicholson, D. N. Workman, Samuel Sprankel, Noah Longanecker, Edward Loomis, J. F. Kahler, J. Weirick, J. J. Hoover, William Murray, John Clement, D. M. Irvin, and A. W. Harrold.

Bristolville, probably the first mission church of the district, received financial aid and encouragement from the district mission board as early as 1884. It was in 1936 that the mission board reported to the district conference that the mission had become a self-supporting congregation. During the church year 1941-1942 Bristolville again became a mission point under the direction of the district.

The following members of the district mission board have a long record of service to the Bristolville church: D. F. Stuckey, Edward Shepfer, M. M. Taylor, S. S. Shoemaker, G. A. Cassel, G. S. Strausbaugh, D. E. Sower, Martin Krieger, A. B. Replogle, L. B. Oaks, and J. D. Zigler.

In 1922, Theodore Brumbaugh began preaching at Bristolville every other Sunday afternoon. He was followed by Jonas Horst as part-time pastor in 1926. Edgar G. Diehm filled the appointment on each Sunday afternoon during 1927. In 1928, the Kent and Bristolville churches were put under one pastor, with A. H. Miller in charge. It was during Brother Miller's pastorate that the Bristolville congregation became self-supporting in the church year 1935-1936. Brother Miller labored faithfully and the church prospered. In 1937, John

Sass was licensed to preach. During the same year Brother Miller left to become the pastor of the New Philadelphia church.

The district mission board again rendered aid to the church in 1941. Phillip Griffith, who taught school at Champion, filled the pulpit in 1942-1943. He remained with the work until the church house burned in 1943. As early as 1937, the congregation had decided to construct a new foundation on land acquired near the old church. The old structure was moved onto the new foundation, and services were conducted in the building while it was being remodeled. During the Sunday-school hour one morning in 1943, the congregation noticed smoke pouring into the room. In a short time the whole structure was aflame and by the time the fire department answered the call the building had been completely destroyed. A large crowd of onlookers gathered. To many of them it meant only the loss of a long-remembered landmark, but to the members of the congregation it meant the loss of their church home. Their hearts were heavy as they watched the church go up in flames.

But the spirit of the people was undaunted. Under the sponsorship of the district mission board, the basement was cleared of rubble, a roof was put on, and services were renewed in the basement. John Wagner, of Cleveland, served the church for a time during 1943-1944. After he terminated his services, visiting ministers supplied the pulpit.

The mission board studied the situation very carefully with a view to ascertaining the advisability of continuing the work at Bristolville. In the 1946 district conference, D. E. Sower, a member of the mission board, delivered a challenging missionary address on the subject, *The Need for a Larger Vision*. In the course of his address, Brother Sower said, "If I were a younger man, I would go to Bristolville myself." From that hour things moved rapidly. The district conference approved the mission board's proposal to supply a full-time pastor. Elder Sower volunteered to move into the congregation for a period of one year, and, with his wife, came in September 1936. His work was very effective; by August 1937 the average attendance was fifty-four.

At the district conference of 1937, L. B. Oaks, chairman of the mission board, presented a specific plan to rebuild the

church. The men's work organization accepted the challenge to do the work. Wilbur Shoemaker, a building contractor, proposed that if the men would support his crew with plenty of help, he would put the building under roof in one day. For this purpose the district was divided into two sections. Ninety-nine men from the first section went into action on Saturday morning, September 13, 1947; as the shadows of evening fell, the building was under roof and the sides were enclosed. On the following Saturday, the second section had



The Bristolville Church

fifty-five men present. They erected the entrance, the stairway tower, and the chimney, and did some interior work.

The dedication service was held on June 6, 1948. President V. F. Schwalm of Manchester College gave the dedication address to an audience of about three hundred.

On Christmas Day, 1950, D. E. Sower, who had given unstintingly of his time and labor, died suddenly. J. W. Fyock filled the pulpit until May 1, 1951, when H. P. Garner came to us. He retired from the pastorate on May 25, 1953. The mission board then secured the services of Walter E. Coldren,

who took up his pastoral duties here on June 7, 1953.

On June 6, 1954, a special service was held to observe the church's recently attained freedom from debt. G. S. Strausbaugh, a member of the home mission board for many years, was the guest speaker.

Through years of struggle and faithfulness the church has prospered. A fund has been started, and is growing, for a parsonage which is to be erected on a donated site north of the church. At the fall council meeting in 1959 it was voted that the church relieve the mission board of granting it further support and assume all its own financial obligations. In recognition of this action, a plaque was presented to our delegates at the district conference that year.

After Brother Coldren resigned, in 1959, L. H. Higelmire, a retired United Brethren minister who had become a member of the Church of the Brethren at Woodworth, was secured to fill the pulpit. Since that time, Brother Higelmire has continued in the ministry at Bristolville.

At the present time, there are seventy-five members on the roll. We have an active church-school program and each year a very successful vacation church school is held. Since October 1959, the congregation has more than doubled its giving to outreach. During the past year, the interior of the church has been completely renovated. Plans for the future include a parsonage. At the present time, there is six thousand, five hundred dollars in the parsonage fund and the congregation owns a large lot next to the church which will be the site of the parsonage. A new oil furnace and an electric organ have been recent purchases. Our church at the present time is free of all debt.

THE BROOKPARK CHURCH, CLEVELAND

In February 1955 a national teaching mission held in the Cleveland Heights church in East Cleveland revealed a pressing need for another church in the southwestern area of Greater Cleveland. Fellowship meetings, begun during the same month, were held on alternate Sunday and Friday

evenings in the homes of interested families in the area. In May 1955 an official request to the interchurch relations committee of the Cleveland Church Federation for comity rights in the area of Brookpark Village was immediately granted.

An interim period for study and planning followed, during which the challenge and the need were kept alive by a few keenly interested families and several district leaders of vision.



The Brookpark Church

In July 1956 a place of meeting was found in the Brookpark Memorial school. Brookpark Village is adjacent to Cleveland's southwestern city limits. Covering an area of eight to ten square miles, it has a population of about three thousand, which is increasing at the rate of seven hundred to one thousand a year. In this strategic location seven acres of land adjacent to the school were purchased by the district of Northeastern Ohio.

Charles Anderson began his pastorate and meetings were started in November 1956. Forty-five people attended the first service. They were officially organized as a congregation on

Pentecost Sunday, June 9, 1957, certificates of charter membership being presented to fifty-one persons.

Pastor Anderson having resigned in the summer of 1958, Donald Flory began pastoral service on December 1 of that year; he remained with us until 1961. Mervin Cripe of Claypool, Indiana, became our pastor on September 1, 1961.

February 14, 1960, was a happy day for the Brookpark congregation. The first unit of buildings, including a sanctuary and an educational wing, was dedicated. Already (1962) the educational facilities are overcrowded.

Opportunities in this rapidly growing community seem unlimited. The church is making rapid strides under the leadership of Brother Cripe. With the attendance taxing the facilities, the mission board hopes that before very long it can provide additional space. The membership in 1962 is ninety-two.

THE CANTON FIRST CHURCH

According to available records, the beginning of what is now known as the Canton First Church of the Brethren dates back to about 1850. At that time certain zealous members of the Canton Center congregation became interested in trying to start a mission in the city. Some of the interested families were those of Conrad Kahler, Josiah Keim, and Samuel Sprankel, with Brethren Kahler and Keim doing the preaching.

In 1887, members of the families then residing in Canton requested John F. Kahler, son of Conrad Kahler, to take charge of the mission work in the city. He responded to the call. The first recorded regular place of worship was in the Rowland house, located in the southeast section of the city. At that place our first Sunday school was started in 1897.

This original location, however, was not considered very desirable. The old Bethel house, located a short distance west of the East Nimishillen Creek bridge on the south side of East Tuscarawas Street, was rented, and all services were moved to that place. There the operations of the mission were continued until the fall of 1904, under the leadership of J. F.

Kahler, William Quinn, E. S. Young, Edson Ulery, and others. The Young and Ulery families, having moved to Canton from North Manchester, Indiana, about 1902, were of great aid to the mission work here.

The first steps toward organizing a city church, taken on July 24, 1902, were completed on December 23 of that year. Canton City was to be the name of the organization. Its charter membership numbered approximately twenty-nine, and its territory was to extend to the corporate limits of the city.

In the fall of 1904 the Canton Bible Institute (or College) was opened by E. S. Young on the northwest corner of Oxford Avenue and 14th Street, N.W. The chapel and the necessary classrooms were made available to the church for its regular Sunday-school and worship services. The offer was appreciated and accepted, and all operations were transferred to the Bible Institute building. There, with the aid and the encouragement of the institute instructors and the student body from nearby states and points in Ohio outside of the city, both the church and the Sunday school grew rapidly. Also a number of happy romances sprang up; some persons can testify as to the many pleasant associations we had then and yet continue to enjoy.

By the latter part of 1907, however, the college project failed and most of the instructors and the students left for points outside of the Canton area. The local congregation was permitted to continue its regular services for a while longer in the vacant building, but when Brother Young sold the property to the city of Canton on July 19, 1910, as a site for the proposed Lehman high school, the building had to be torn down. The church therefore had to arrange for another place in which to carry on its services. Brother Young owned a nearby six-room dwelling on 14th Street; this was offered to the church on the condition that the lease would terminate immediately if and when the property was sold. His offer was accepted and all services were carried on in that dwelling until the spring of 1912. Preaching services required the entire first floor, and all available space was used by the Sunday school. It became a veritable beehive, full of buzz and activity, and the attendance was considered good.

In the spring of 1912 this dwelling house was sold, and then it again became necessary to do something quickly if the

regular services were to be carried on without cessation and loss of interest. The district home mission board was appealed to for financial aid toward the construction of a badly needed church house. However, the board had been active in the promotion of the mission work in Akron and in trying to raise the necessary funds to erect a suitable house of worship when the Akron church should be organized. Therefore it was not in a position to back the Canton congregation in a building program. The board did, however, grant permission to the congregation to canvass the district direct for any possible financial aid it might be able to secure in that manner.

To meet the immediate need, the local membership decided to raise a fund of five hundred dollars to cover the approximate cost of materials, and to volunteer the necessary labor to erect a rough board structure two lots east of where our present church house now stands. The size of this temporary structure was thirty-six feet by forty-eight feet; it was simply boarded up on the outside and roofed. Its open foundation permitted the free passage of the wintry breezes beneath the entire floor. A number of small windows provided light and ventilation. No plaster or insulation was used anywhere. At first two round cannon stoves and the rough board seats comprised the entire furnishings. After a time the young people found an old organ somewhere for ten dollars, got the key to the building, and set the organ inside without first giving any formal announcement. That organ was the first musical instrument ever set inside the Canton church, and it was among the first ever to be used or permitted inside any church in the district.

Although the wooden tabernacle building was not intended to become a permanent place of worship, it served that purpose from the spring of 1912 until the early spring of 1914. The attendance and the interest held up remarkably well. It was not often too hot in winter or too cool in midsummer. The members were in earnest and never lost sight of the need for and their intention to build a larger and better house of worship. Certain members in the district were personally canvassed by a representative of the congregation, and the members of the congregation were recanvassed for pledges. The interest shown therein resulted in a move by the council on December 12, 1912, to start building in the spring of 1913.

The plans for a new brick structure had been carefully studied and approved, but the place of location was not finally decided until May 15, 1913.

The cornerstone was laid in December 1913, the following articles being sealed therein: a Bible; a copy of the *Gospel Messenger*; a copy of the *Missionary Visitor*; a few tracts; a picture of the former tabernacle-type building; a list of the church and Sunday-school officers; a list of the members of the congregation; a list of the members of the building and advisory committees; the names of all contributors to the building fund up to that time.

The new building was completed as planned, at an approximate cost of seven thousand dollars plus a very considerable amount of hard labor freely donated by various members of the congregation. W. D. Keller was secured to preach the dedicatory sermon on February 1, 1914.

The next important step taken was the securing of a full-time pastor. Those having served the congregation in that capacity were installed in the following order.

Howard L. Alley	June 9, 1915
George S. Strausbaugh	April 1, 1917
W. D. Keller	July 5, 1918
F. L. Irvin	January 1, 1922
I. J. Gibson	July 29, 1923
J. C. Inman	January 4, 1924
R. L. Sherfy	January 1, 1941
J. C. Middlekauff	October 10, 1944
G. W. Bowlby	July 22, 1947
(Dale A. Young	interim pastor until the arrival of Brother Dubble)
Curtis C. Dubble	July 1, 1952

When Brother Strausbaugh gave up the pastorate, the congregation purchased his residence at a price of fifty-six hundred dollars for use as a permanent parsonage.

At the time the Canton City church was organized, J. F. Kahler and J. Edson Ulery were elders living in the city. E. S. Young was ordained to the eldership soon afterward. Curtis Dubble was ordained to that office on June 2, 1954.

Howard H. Helman, Roland Showalter, Phillip Griffith, and John W. Meyers, former members of this congregation, were

ordained to the ministry here. Other ministers who have resided within the boundaries of the Canton City church at one time or another are M. Clyde Horst, Stanley Noffsinger, William Wade, Peter Brubaker, T. S. Moherman, G. W. Kieffaber, Walter M. Kahle, and Tobias Hoover.

Frank Weaver, Ulides Snyder, Charles Goughnour, Albert Rennecker, William Lantz, George Goughnour, C. C. Bender, William Griffith, Howard Royer, Charles Messer, Levi Summers, Arnold Hanna, Foster Berkebile, David Masters, Harper Bender, Isaac Olinger, W. H. Barkey, Howard Neff, Harold Miller, Raymond Brumbaugh, and Roger Clouser have served the church as deacons.

On January 9, 1920, by order of the church council, the name of the congregation on Arnold Avenue, N.W., was changed from the Canton City church to the First Church of the Brethren.

A mission was opened in the northeast section of the city by workers from the First church in 1923. It was first operated from the Gibbs Avenue school but later was transferred to a dwelling house on Maple Avenue, N.E., where the work continued until the home mission board took it over and organized the Maple Avenue church. The formal organization

The Canton First Church



of this church necessitated the transfer of forty-two names from the membership roll of the First church. Despite the release of these members to the newly organized church and the loss of their personal and financial aid, the activities and the attendance of the First church continued to grow until more rooms were needed for church-school classes and other increasing activities.

A building fund committee was chosen by the council in April 1945 to plan for raising funds for and to study plans for remodeling, or adding to, the church building. This committee, composed of Harper K. Bender, Harold C. Masters, Howard Neff, and Mrs. Roger Clouser, presented numerous plans to the church from time to time, as well as reports of the progress being made toward the raising of the necessary funds.

On October 24, 1948, the church council approved plans for the construction of an annex to the north side of the church house. The building fund committee was then instructed to proceed as a building committee, to arrange for the purchase of all building materials required, and to oversee the construction of the proposed annex. The further work of raising funds by subscription, or otherwise, was placed in the hands of a promotional fund committee composed of Raymond Brumbaugh, Harold Miller, Roger Clouser, Dale Hartong, and A. Ray Walters.

By tireless effort on the part of the building committee, and many hours of actual labor freely volunteered by members of the congregation and their friends, the annex was completed at an approximate cost of twenty thousand dollars. The dedicatory services were held on October 30, 1949, with Rufus D. Bowman, president of Bethany Biblical Seminary, preaching the dedicatory sermon. G. S. Strausbaugh, W. D. Keller, J. C. Inman, and R. L. Sherfy, former pastors, were present and had parts in the dedicatory service. The new annex has relieved the crowded conditions and has made it possible to carry on more efficiently the full program of the church and the church school.

On Sunday, September 26, 1954, the fifty-second anniversary and organ dedication service was held. The historical record whose essence appears in the foregoing pages was prepared by C. C. Bender and read at the request of the program committee. On the program appeared the following:

Paul M. Robinson, president of Bethany Biblical Seminary, guest speaker; George Mader, guest organist; J. Ray Berkebile, guest soloist.

In February of 1960 our congregation again saw the need of more facilities for our church school. A building committee was appointed for the purpose of drawing up plans and securing a contractor for renovation of the church basement under the main sanctuary. The committee members were Duane Wagner, Donald Cake, Harold Masters, Kenneth Boydelatour, and Ralph Davis. The remodeling consisted of adding church-school rooms, a nursery, and new restrooms and of enlarging the kitchen at a cost of approximately twelve thousand dollars.

A need for new deacons being felt, in 1958 Harold C. Masters and in 1961 Dale Hartong were elected to that office.

On August 1, 1961, Richard C. Wenger assumed the pastoral duties of the First church.

THE CANTON MAPLE AVENUE CHURCH

The Canton Maple Avenue church had its beginning in the Gibbs schoolhouse on June 13, 1926. Then it was felt that it would be good for it to move to the schoolhouse on Maple Avenue, where it met for a short time. Later it moved to a house at 1815 17th Street, N.E., where services were held each Sunday until the church building could be erected.

The Maple Avenue mission was an outgrowth of the Canton First church, with many of the first members transferring from the mother church. The lots at the corner of 17th Street and Maple Avenue were purchased for six hundred dollars in December 1926. The building committee was made up of Daniel Lantz, Joseph Miller, and Thomas Stump. Ground was broken on January 5, 1927; the cornerstone was laid on February 6; the building was dedicated on April 3, 1927, with Edward Shepfer giving the dedicatory address. The cost of the structure was approximately seven thousand, five hundred dollars, the district mission board giving three hundred dollars toward this work. The elders-in-charge during this organization period were J. C. Inman and John F. Kahler. Elva (Mrs.

Thomas) K. Stump was the first Sunday-school superintendent.

With the help of the home mission board, the church was organized on October 29, 1931, the first presiding elder being David Stuckey. The trustees were Hubert Holland, Charles Robinson, Joseph Paulus, Ira Dickerhoof, and Mary Priest. Other officials elected were Walter Doerschuk, treasurer; Dora Hickman, secretary; Ira Dickerhoof, Sunday-school superintendent; and Daniel Lantz, clerk. The first pastor was John F.



The Canton Maple Avenue Church

Kahler, who served until his death on November 12, 1934; assisting him was William Wade. There were forty-two charter members. The women's fellowship was organized on November 20, 1930, with nine members. Deacon D. L. Klensman moved into the congregation on April 4, 1934.

An interesting incident that is recalled by the first superintendent is that there were twenty-eight primary children who prayed twenty-eight minutes for the new church just a short time before the plans for it became definite.

Some details as to personnel follow. Ira Dickerhoof was elected as a deacon in 1937. Ora DeLauter served as pastor from 1934 to 1937; Walter M. Young from 1935 to 1938; David Stuckey from 1938 to 1940; Dwight Horner from 1940 to 1943;

Peter Kauffman from 1943 to 1944. John Myers was called to the ministry on September 1, 1944, was licensed to preach, February 4, 1945, was ordained to the ministry on October 14, 1945, and was ordained to the eldership on October 4, 1948. He served as pastor until he resigned and moved his membership to the Tampa, Florida, church on February 4, 1957.

An addition to the church building, started on July 14, 1948, increased the amount of church-school room available. The addition was dedicated on April 3, 1949, the twenty-second anniversary of the church dedication, with Elder Wilmer A. Petry delivering the dedicatory address and Elders J. D. Zigler and A. B. Replogle sharing in the service.

The church purchased the parsonage at 1619 16th Street, N.E., in September 1957. An older house, it was completely renovated by redecoration, the modernizing of the kitchen, the installation of a downstairs lavatory, and the making of some repairs.

Perry Hoover came to be our pastor in 1957 and served through 1959, when Walter E. Coldren assumed the position.

The membership of the church has remained somewhat constant, averaging about one hundred twenty-five throughout the years. The church is looking forward to paying off a small balance on the parsonage and then to adding to the present church structure since room is sorely needed. The congregation became self-supporting in 1956. Up until that time the mission board had been caring for a part of its support.

THE CENTER CHURCH

The Nimishillen church, founded in 1804, grew so rapidly that by 1825 or a few years earlier it became necessary to form a new congregation. There were three ministers living south of the new dividing line at the time of the organization: George Hoke, an ordained elder; George Shively, a son-in-law of George Hoke; and Jacob Snyder. Elder Hoke was chosen to have the oversight of the new congregation, which was named the Canton church after Canton, the seat of Stark County.

Little is known about the early years of the Canton church;

no written records of the congregation were kept until about 1868, and the earliest of these records have been lost or destroyed.

Brother Hoke lived in the Nimishillen congregation from 1826 to 1842. Elder Shively was selected to follow him and held the oversight of the church until 1857, when he moved to Indiana. Elder Snyder was Brother Shively's successor. After he died in 1865 his son-in-law, Daniel Peck, had the oversight of the church until his death on August 20, 1871.

The first church house was built in 1868 on an acre of land in Nimishillen Township purchased from Benjamin B. Bollinger. The building was forty-four feet long and thirty-eight feet wide, with brick walls a foot thick.

John B. Shoemaker became the nonresident elder in 1871. Brother Shoemaker was also in charge of his home church in Smithville; because of the heavy burden of his duties he resigned the charge of the Canton church in favor of Moses Weaver, who had moved here from Ashland. In 1878, Brother Weaver moved back to Michigan. After a short vacancy, Conrad Kahler was named to the presiding eldership. At the time he was nonresident, but in 1882 he moved into the congregation, serving until his death on October 1, 1892.

In 1878 a thirty-eight- by forty-foot addition was built onto the church for the purpose of holding love feast services. Tables ten feet long by two feet wide were cut from single pieces of poplar lumber; they are still in use.

At a regular council meeting in 1878, Peter Eby and others offered to build a church house at Mount Pleasant without any expense to the church if regular services would be held there. This house was to be built after the plan of the original part of the Canton house. The request was granted and it was agreed that, when the new church was completed, Sunday-school and preaching services would be held there every other Sunday. In 1891, Brother Eby and other interested persons requested and received permission to build an addition forty feet long by forty feet wide to this house for the purpose of holding love feasts.

Samuel Sprankel, a nonresident elder, was chosen on October 27, 1892, to have the oversight of the congregation with Noah Longanecker as his assistant. At the regular council meeting of May 5, 1917, Elder Sprankel proposed that Elders

Adam H. Miller and Milton M. Taylor hold the oversight of the church jointly. After the adoption of his recommendation, Elder Sprankel presented his resignation.

By 1902 the membership of the church in Canton had grown to such an extent that it was thought best to make a separate congregation of it. The district home mission board requested on December 20, 1902, that the members of the Canton church living in the city be formed into a new congregation. The request was granted with the understanding that the new church be called the Canton City church and the older congregation remain the Canton Center church. But in time this became confusing and on August 11, 1926, the church requested the district meeting that the Canton Center church be known as the Center church. This request was granted.

On June 4, 1911, a cyclone badly damaged the original church building. The newer structure was completely destroyed by the same cyclone and has never been rebuilt. The older church was repaired at a cost of more than a thousand dollars. In 1924 the church was remodeled. Sunday-school rooms were built and a furnace was installed at a cost of two thousand dollars. In 1934, new windows and seats were installed at a cost of eleven hundred dollars.

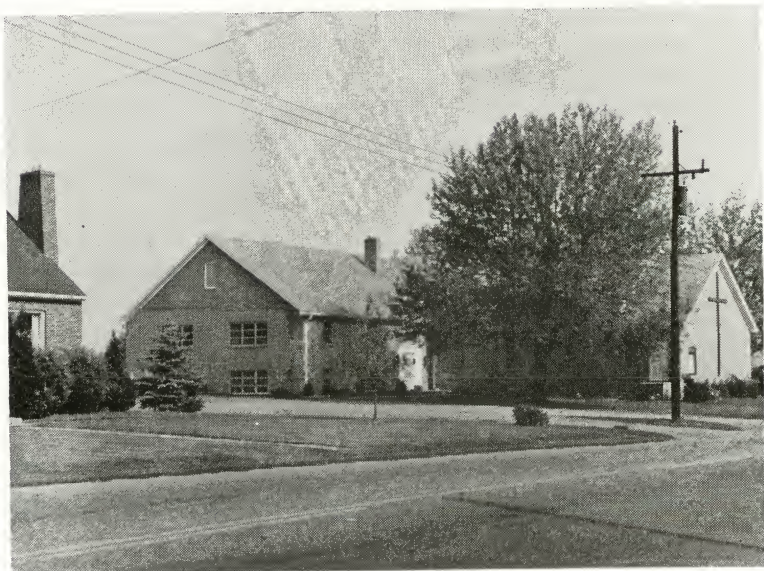
Adam Miller was elected to the ministry and served until 1918. Elder Taylor remained in charge of the church from May 11, 1918, to July 10, 1946. The system of the free ministry under which the church had functioned since its founding was discontinued May 12, 1923, when Brother Taylor was installed as pastor. Ira W. Moomaw and Elmer Frick were elected to the ministry in 1919.

The Sunday school was started about 1871. There was at first a great deal of opposition to the proposal, but at last permission was secured to use the church in the afternoons. The school was held six months of the year, with no instruction during the winter. However, only a few years had passed before Sunday school was held before the preaching service in the forenoon; by 1895 it convened every Sunday. New activities were added from time to time. As far back as 1885 a children's day was an annual event. The home department was started in 1908, and the cradle roll a few years later. The Sunday-school board (now the board of Christian education) was started in 1920. Separate classrooms were constructed in 1924.

Superintendents of the church school have been Josiah Keim, Lewis Hang, John H. Miller, James Hang, Daniel Yutzey, Samuel Friend, Milton Taylor, Adam Miller, Frank Burkart, William Horner, John Hochstetler, Maurice Cluts, Leroy Domer, Esther Horner, Rachel Mohn, Walter Riemen-schneider, Galen Young, Arthur Royer, Harold Weyand, Kathryn Weyand Lavy, James Royer, Roland Robinson, Mora Dickerson, William Scott, John Royer, and Wilbur Mohn.

A Christian workers society, founded May 30, 1908, was the beginning of the regular Sunday evening services at the Center church. The first officers of the group were A. F. Shriver, president, Florence Yutzey, secretary, and A. H. Miller, treasurer.

A sisters' aid society was requested at a regular business meeting on March 21, 1913. The sisters were instructed to prepare a constitution and outline the purpose of the organization. The constitution and the outline were heard and approved on May 23, 1913. At this time the society was directed to make an annual report as the other departments did. The presidents of the group have been Rachel Mohn, Savilla Taylor, Florence Royer, Lelia Hershey, Lotisha Seefong,



The Center Church

Nora Bosler, Grace Gloss, Kathryn Lavy, and Saloma Mohn.

Besides the presiding elders, the ministers who have served the church in the free ministry are Henry Kurtz, Johonas Umbaugh, John Cross, Daniel Clapper, Josiah Keim, Jacob Weirich, Benjamin Bollinger, John F. Kahler, William Quinn, Aaron Shriver, Adam Miller, Ira Moomaw, and Elmer Frick.

Billy M. Bosler was licensed to preach on August 17, 1953, and ordained to the ministry on October 14, 1956. Harlan C. Grubb was called to the ministry June 18, 1946, and began a part-time pastorate at the Center church August 11, 1946. He was ordained to the ministry October 9, 1946, and to the eldership October 17, 1948. Elder Wilmer A. Petry was chosen on July 10, 1946, to have the oversight of the church.

The church council on April 18, 1945, decided to start a fund for the construction of a parsonage. A permanent committee consisting of the chairman of the trustee board, the chairman of the ministerial board, and the church treasurer was set up October 10, 1945. On April 11, 1950, a planning committee composed of deacons and their wives, representatives of men's work, women's work, and the ministerial board, and the pastor and his wife adopted a building plan. Leroy Domer, Richard Hoagland, and Paul Royer were elected to the building committee. The groundbreaking was held on June 10, 1951. The new building was dedicated on Palm Sunday, April 6, 1952, with Pastor Grubb officiating.

In 1953 a building-needs committee was appointed to study the long-range requirements of a growing congregation and what could be done with the building which has stood since 1868 and 1878. Some excellent planning led to the inclusion of the old structure into a new and enlarged building which was erected in 1958-1959 and dedicated on March 6, 1959.

John H. Blough became the pastor of the Center church in October 1959.

THE CHIPPEWA CHURCH

All records previous to the division of the old Chippewa congregation in 1877 are lost.

The Chippewa congregation was organized sometime after

1819. Until 1868, services were held in the homes of members, in barns, or in schoolhouses. Some of the Brethren in the congregation were Daniel Correll, Adolph Pinkerton, Peter Hoff, Sr., Peter Hoff, Jr., Andrew Yoder, Emanuel Yoder, Thomas Abie, Manuel Martin, and John Smith.

Jacob Kurtz was the elder-in-charge of the Chippewa congregation. Co-laboring with Elder Kurtz in ministering to the very large territory were George Irvin, John B. Shoemaker, James McMullen, and William Murray.

The Beech Grove house was built in 1868 in Wayne County on land donated by David and Susannah (Shafer) Hoff. George Irvin was in charge of construction and David Lytle and others worked on the building. The land for the cemetery was given by Adolph and Susanna (Hoff) Pinkerton.

Because of the size of the territory and the difficulty of transportation, it was decided to divide the congregation. The division took place on May 29, 1877, in the Union house, in Paradise. Elders present were Morgan Workman, Moses Weaver, Conrad Kahler, John Swihart, and Samuel Garver.

Elder Irvin was given charge of the new Chippewa congregation. Two other congregations were formed out of the old Chippewa territory. John B. Shoemaker was made responsible for Orrville and Cyrus Hoover was given the oversight of Wooster.

The Chippewa congregation contained one hundred thirty-one members. George Irvin was elder-in-charge; E. L. Yoder, minister in the second degree; and David B. Hoff, Jacob B. Hoff, Simon Winter, John Brenizer, Daniel Correll, and William Lichtenwalter, deacons.

The first council meeting was held by the new congregation in the Beech Grove house on August 18, 1877. The following officers were elected: David Wieand, Isaac Winter, and John Correll, trustees; Samuel Smith, treasurer; A. B. Lichtenwalter and T. B. Orr, auditing clerks; and W. L. Yoder, recording clerk. It was decided to call S. H. Bashor to hold a series of meetings at Beech Grove.

It was unanimously decided on August 10, 1878, to open the Beech Grove house for the first Sunday-school convention held in the district.

On February 8, 1879, a request came from the Black River

church for a change of territorial lines. The request was granted and the boundaries were moved.

A. B. Lichtenwalter and David and Eliza Wieand were elected to the deaconship May 10, 1879.

The Orrville congregation was disorganized May 6, 1880. On August 12, 1886, the territory was absorbed partly by the Chippewa church and partly by the Wooster congregation. After the dissolution of the Orrville congregation, the Brethren held some meetings in the Leisure church, Georgetown, for the convenience of those living in the area. At a special council held March 22, 1890, it was decided to discontinue preaching there.

Edward Mason was elected to the ministry August 14, 1880. T. Calvin and Ella Wieand were elected May 13, 1882, and advanced November 8, 1884. David Lytle was advanced to the second degree August 12, 1882. Jacob and Nancy Stuckey and Peter and Phoebe Smith were elected to the office of deacon on November 10, 1883, and Simon Griner, with his wife, Sarah, on November 8, 1884. On November 2, 1886, Solomon and Mary King were called to the office of deacon.

A communion room was built onto the Beech Grove house in 1885.

A sisters' aid society was organized in 1886, but because of a ruling of the Annual Meeting it was disbanded after a few sessions. The work was reorganized several years later after the Annual Meeting reversed its earlier decision.

On February 8, 1890, it was decided to build the East Chippewa house. The building committee consisted of Jacob Stuckey, Urias C. Royer, Andrew Yoder, and S. J. King (treasurer).

Albert C. Wieand, later to become a cofounder and the president of Bethany Biblical Seminary, was elected to the ministry on November 11, 1893. T. Calvin Wieand was ordained to the eldership on August 13, 1896. Charles A. Helm was advanced to the second degree of the ministry August 11, 1900. Aaron and Emmeline Heestand were ordained to the eldership November 14, 1903, and James and Susan Murray on May 13, 1905. On the same day David R. and Florence McFadden were elected to the ministry; they were advanced November 11, 1906.

Myron and Anna Lichtenwalter, Hezekiah and Flora Hoff,

Jacob and Mariah Miller, and Urias and Lizzie Royer were elected deacons on June 13, 1895. On June 7, 1902, Daniel and Ida Shafer, Peter and Minnie Weighley, Clark and Sadie Pletcher, and James and Lizzie Miller were elected to that office.

The Akron mission was organized into the First Church of the Brethren of Akron on August 13, 1910, the boundary line between the congregations being the line dividing Summit County from Wayne and Medina counties. Ten members of the Chippewa congregation were thereby transferred to the Akron church.

In 1910 a committee was appointed to investigate the relative cost of remodeling the Beech Grove house, which was deteriorating, or of building a new structure. Following the report of the committee, it was decided to build. On February 11, 1911, a building committee consisting of Samuel T. Baker (foreman), Hezekiah M. Hoff (secretary), A. Wesley Rennecker, David M. Hartzler, and James Miller (treasurer) was chosen. The new house of worship was dedicated on July 28, 1912.

Deacon Max Hartsough transferred his membership into the congregation September 24, 1910, and Deacon Henry S. Yoder arrived at about the same time. Floyd M. Irvin was elected to the ministry October 26, 1912, and was advanced August 30, 1913. Deacon John Studer moved into the congregation September 13, 1913. John and Viola Wieand and Simon and Nora Showalter were elected to the ministry November 8, 1913.

During the next few years a number of changes in ministerial personnel took place. Following the death of F. B. Weimer on December 12, 1913, D. R. McFadden was chosen to take the oversight of the congregation with Jacob Murray as his assistant. Floyd M. Irvin was advanced August 30, 1914, and Simon and Nora Showalter on June 26, 1915. Elder Murray terminated his service to the church in 1918. Lloyd M. Hoff was elected to the ministry December 29, 1918, and Frank Younker on August 9, 1919.

The congregation was divided again in 1921, East Chippewa separating from Chippewa.

The first regular pastor was Simon Showalter, who served the church from 1922 to 1924. Brother Showalter was succeeded

by Galen Freed, who had the oversight of the congregation from 1926 to 1930.

On October 6, 1938, Earl and Esther Miller and Walter and Grace Weigley were called to the deaconship.

S. P. Early was Chippewa's pastor from September 1939 to September 1944. Brother Early was followed by Paul



The Chippewa Church

Shrider, who was in charge of the congregation from September 1944 to August 1948. During Brother Shrider's term, Stanley and Dorothy Bupp and Howard and Pearl Murray were called to the deaconship on July 11, 1946.

David Landis ministered to the church from 1948 to 1953, being then succeeded by Robert Winkler. In 1955 Ted Gandy became our pastor. Dean Kindy took over the pastoral leadership in 1960.

The work of the Chippewa church was advanced another step in 1952 when a house was purchased for use as a parsonage. By the earnest labor of the congregation, the new parsonage was completed in 1954; in March, Pastor Winkler moved into it. The dedication services were held on August 8 of that year.

In February 1957 the church voted to bring the Carr Associates in for a fund-raising campaign—a two-year program to obtain finances for regular expenses and also for the remodeling of the church. The remodeling program was begun at the end of April 1958, and, after a year of diligent work on the part of the members, the dedication service was held on July 26, 1959.

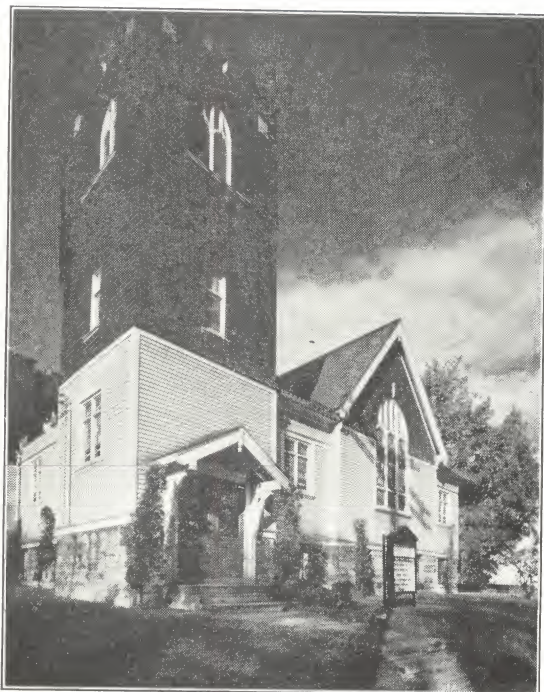
On October 10, 1957, Marion and Donna Rehm and Ross and Genevieve Sheets were called to the deaconship. The corp of deacons was further augmented on April 3, 1962, when Wade and Carol Renneker and Homer and Trudy Shafer were installed into office.

THE CLEVELAND FIRST CHURCH

On January 1, 1918, C. E. Copeland called at the home of Homer E. Metzger to discuss the possibilities of beginning Brethren work in the city of Cleveland. The only basis on which to build was the *Gospel Messenger* list of subscribers in Cleveland, which the Brethren Publishing House had furnished Brother Copeland. The list contained the names of thirteen people, none of whom were personally acquainted with each other at the time.

Brother Copeland's proposal met with enthusiasm and support on the part of Brethren Joseph A. Crowell, Charles Elson, and Homer E. Metzger. Equal enthusiasm was found among the other members of the church to whom the idea was presented.

At a social gathering in the home of J. A. Crowell in early March 1918, it was decided to hold a public service on Sunday afternoon, April 14. On that date the first service was held in the Methodist church at East 71st Street and Cedar Avenue, with fifteen in attendance. A second meeting was held there on May 12, 1918. Services were held for several Sundays in a voting place, a storeroom, and an assembly room on 88th Street. In September 1918 the Junior Mechanics Hall at 110th Street and Superior Avenue was secured for church services, which were held there until 1927.



The Cleveland First Church

The Sunday school, men's work, and women's work were organized in 1918. The members of the congregation worked actively in the development of their church. Some of those who took leading parts during the early years were Mr. and Mrs. Homer E. Metzger, Mr. and Mrs. C. E. Copeland, Mr. and Mrs. J. A. Crowell, Mr. and Mrs. Henry P. Harley, Mr. and Mrs. Harry L. Ankeney, Mr. and Mrs. A. Brown Miller, Mr. and Mrs. Abram Replogle, Mr. and Mrs. V. H. Dredge, Mr. and Mrs. Charles Elson, Mr. and Mrs. H. W. Nuesmeyer, Mr. and Mrs. Charles Witt, Mr. and Mrs. George Replogle, Mr. and Mrs. H. A. Dunmire, Mr. and Mrs. C. V. Plank, and Samuel H. Ziegler.

Homer Metzger and Harry Ankeney were called to the office of deacon.

Ministers living in the congregation at the time of organization were J. A. Crowell and Henry Harley. Brother Crowell worked in the church until his death in 1952; Brother

Harley is still living here and has been the moderator since 1945. Henry Harley was ordained an elder in 1961.

Other ministers who have held their membership in the congregation are George B. Replogle, 1918-1928; Garry Cleveland Meyers, 1919-1930; A. Brown Miller, 1923-1935; Abram B. Replogle, 1925-1950; J. O. Click, 1938 to the present; John L. Hamer, 1948-1952. All were or are teachers except Brother Click, who is an applied psychologist in the university hospital, and Brother Hamer, who was a medical student. These ministers worked in the free ministry.

Wilbur B. Stover was the first regular pastor of the Cleveland congregation, being here from 1924 to 1925. Brother Stover was succeeded by Harvey Emmert, who remained with us from 1926 to 1932. More recent pastors have been DeWitt L. Miller, 1934-1938; Jesse D. Reber, 1938-1945; Otis Landis, 1947-1951; H. Robert Gemmer, 1951-1955; Cletus S. Myers, 1955-1962; Ervin F. Block, 1962—.

In 1927 the congregation learned of a church building and parsonage which could be purchased from a church of another denomination. This property was located at Hampshire and Superior Roads, Cleveland Heights. It was bought and continues to be our house of worship.

In 1930, the B.Y.P.D. was organized. For several years the congregation paid half of the support of Sister Goldie Swartz in India.

From a beginning of twenty charter members in 1918, the church has grown to a membership of about two hundred in 1962.

THE DANVILLE (NORTH BEND) CHURCH

In the fall of 1812, Joseph and Stephen Workman left Maryland to establish new homes in Ohio. The journey, made by covered wagon, ended near the present site of Danville, in fertile Knox County.

Joseph Workman took up a one-fourth-section homestead and carved a farm from the virgin wilderness. A religious man, he soon invited neighbors to meet in his home for hymns and

prayer. The meetings were held on what is now the William Mizer farm. When the group grew too large to meet in private homes, he partitioned off two sections of the barn he was building and furnished one of them with rough seats to accommodate the services.

The church was organized in 1822 with fourteen charter members.

Some years later, Joseph Workman gave an acre of land as a church site and an adjoining acre as a cemetery; this latter plot is now a part of the Workman cemetery. A church house was erected in 1850 on the donated site. This building, located a half-mile south of Danville, served until 1892 when, declared unsafe, it was abandoned.

One of the sons of Joseph Workman, Solomon N. C. Workman, sold his farm south of Danville and purchased over a thousand acres north of town, part of which is now the Kenneth Shaw farm. Later he sold much of the land, inducing many Workman families to buy and settle there. He set aside a beautiful hill site for a church and a cemetery. The church house erected there in 1870 was known locally as the North Bend church because of a bend the road makes around it.

The North Bend Sunday school was organized in 1870 by James Workman, who served as its first superintendent. A large number of members united with the Progressive Brethren in 1881. Since most of these Brethren were living near Danville, that part of the church territory was left with almost no loyal members. A new church house, called the Valley church, was built about four miles south of Danville. Many families moved at about the same time. The attendance was so small that regular services were discontinued there in 1910. Efforts were later made to revive interest, and a Sunday school and church services were held at irregular intervals, but the building was finally sold in 1927.

In 1892, Alfred Helser was elected superintendent of the Sunday school. At this time the school decided to use certain chapters in the New Testament as a basis for study. J. T. Workman was elected superintendent in 1893, serving until 1897. Clem Kindy was chosen as superintendent in 1897.

In 1893, an addition was built onto the North Bend church to accommodate the growing Sunday school. In 1910 the building was completely remodeled and enlarged.

The Christian workers society was organized in 1903 and a B.Y.P.D. in 1923. The church secured its first paid pastor, George W. Phillips of Walton, Indiana, in 1927. In order to house the pastors properly, a house had been purchased and remodeled in 1926. The women's work group was organized in 1925 and the men's work in 1936.

Pastor Phillips resigned in 1935 and was succeeded by Charles E. Zunkel, who was with us until 1939. Daniel A.



The Danville (North Bend) Church

Brumbaugh was here from 1939 to 1947; John A. McCormick from 1947 to 1953; Robert D. Hoover from 1953 to 1958. George Sheets then served as interim pastor from 1958 to 1959. William H. Loucks came in 1959.

Ministers who have been elected in the Danville congregation are John Workman, James Workman, Samuel Montis, Columbus Workman, J. T. Workman, and Clifford Workman. These ministers, along with Frank Hochstetler, served the church in the free ministry for a period of one hundred four years.

Deacons who were elected here are Solomon Workman, John Hauger, Jake Walton, Hardman Horn, Joseph Ross,

Richard Workman, Charles Page, B. B. Workman, John Armstrong, Alfred Helser (1887), Alonzo Workman (1903), Clinton Workman (1903), Jay Workman (1908), Rufus Young (1908), Edward Daugherty (1919), Ora Workman (1919), Walter Workman (1930), D. T. Ross (1937), Herschel Richert (1937), Ira Workman (1943), Ronald Workman (1947), and Lorain Stull (1947).

During the present year (1962) the church is being remodeled. A basement is being built under the entire structure, and some other improvements, including restrooms, a kitchen, and much-needed classrooms, are being made.

THE EAST CHIPPEWA CHURCH

On February 8, 1890, the Chippewa congregation with its center at the Beech Grove house decided to build a second house of worship to be called the East Chippewa house. The building was completed at a cost of from twenty-five hundred dollars to three thousand dollars. Dedicatory services were conducted December 28, 1890, by Reuben Shroyer.

Church services and Sunday school were conducted at the same hour in both churches. A Christian workers society and a women's work group were soon organized in the new church.

By 1921 it was felt by many members of the congregation that better work could be done if two separate congregations were organized. The East Chippewa congregation, with ninety members, was set apart from the Chippewa congregation in 1921. One hundred fifty-six members remained with the Chippewa church.

David R. McFadden, who had been elected to the ministry at the East Chippewa house on May 13, 1905, advanced November 11, 1906, and ordained to the eldership November 8, 1913, was the only minister living in the new congregation. He was given the oversight of it. Deacons were Henry Yoder, Urias Royer, Jacob Stuckey, and J. E. Strawser. Levi Eberly and William Kohler were elected to the deaconship November 15, 1921.

Between 1921 and 1941 the building was improved by the

addition of a basement, a central heating system, a new entrance, and interior decorating. The membership of the church had grown to one hundred eighty in 1941.

The B.Y.P.D. was organized in 1930. On October 28, 1934, Carl Smucker was elected to the ministry and Ammon J. Hostetler and Gordon W. Lehman were called to the deaconship. Ivan Horst was elected to the deaconship on December 30 of that year. The men's work organization was effected in 1938.

By January 1, 1951, the membership having increased to two hundred forty-two, the need for improving the physical plant was acute. In 1941 a gift of \$254.41 bequeathed to the church had been placed in a special building fund. This fund grew through other gifts, the offerings on every fifth Sunday of a month since 1942, and the Sunday-school offerings of every second Sunday of a month since 1950. In 1947 the services of C. H. Deardorff, the Brotherhood church building counselor, from Elgin, Illinois, were enlisted to draft plans for the remodeling of the church building.

A building planning committee, consisting of Gordon Lehman, Ruth Workman, Norman Hostetler, Homer King, Harry Hochstetler, Ira Good, Harold Steiner, and Bernetha Conrad, was appointed by the official board in July 1948 to study plans for remodeling. This committee submitted plans for examination, study, and possible approval in April 1949. The plans were approved the following June. Further information on costs, financing, and the availability of materials was desired before deciding to proceed.

In November 1951, a special council recommended the start of the building and remodeling project. A building committee composed of Gordon Lehman, Leo Lehman, Walter Domer, Harold Steiner, S. S. King, Norman Hostetler, Ira Good, and D. R. McFadden was appointed. The project was begun on December 1, 1951.

Sixty members of the congregation met on a blustery, snowy Sunday afternoon, March 16, 1952, for the groundbreaking ceremony conducted by C. H. Deardorff.

D. R. McFadden and Ira Good laid the cornerstone of the remodeled church on September 7, 1952, before a large number of Brethren. Sealed in a copper box were a copy of the Bible, a copy of the *Gospel Messenger*, the day's church bulletin, a

Sunday-school quarterly, the Sunday-school publications, a brief history of the church, and a copy of the Brethren hymnal. This box was placed within the cornerstone to be preserved for future generations. Wilmer A. Petry delivered the sermon.

On May 10, 1953, the newly remodeled building was dedicated and the forty-eighth anniversary of Elder McFadden's election to the ministry was observed. The dedication



The East Chippewa Church

program was planned by Mr. and Mrs. Atlee Stroup, Mr. and Mrs. Gordon Lehman, and Mr. and Mrs. O. A. Workman. The guest speaker for the morning and afternoon services was V. F. Schwalm, president of Manchester College. Wilmer A. Petry delivered the evening sermon. Five persons who were present at the first dedication in 1890 attended the 1953 service.

The old church building, enlarged and veneered with brick, presents an entirely new appearance. Classrooms, a large basement dining hall-auditorium, a kitchen, a mothers' room, a ladies' aid room, restrooms, and a study were added. With the \$4,745 received on dedication day the remaining cost of the remodeling was entirely paid.

On May 15, 1955, the congregation had a fellowship dinner

and a special program in the afternoon to give recognition to Brother and Sister D. R. McFadden for their fifty years of faithful service to the church. Brother McFadden was a farmer-preacher whose dedicated leadership resulted in the growth of the congregation, both numerically and spiritually. His ability as an evangelist was well known throughout this region. He retired from the active ministry in 1955 and died on December 23, 1956.

Several young men were licensed and installed into the ministry during his pastorate. Besides Carl Smucker, mentioned earlier, were Truman Wiles, licensed January 12, 1950, and Richard Coffman, licensed October 2, 1950. Ira Good and Omra Workman were called to the deaconship on January 6, 1947.

A call to be a full-time pastor to the congregation was extended to Guy R. Buch, who was then the minister of the King Ferry church in New York. He accepted the call and began his ministry here on September 18, 1955. Pastor Buch is a graduate of Elizabethtown College and of Bethany Biblical Seminary. He also attended the town and country school for pastors at Cornell University. A parsonage was built to house the new pastor and family, the dedication of it taking place on November 20, 1955.

Under Brother Buch's ministry the membership has increased from two hundred sixty in 1955 to the present three hundred twenty-six. Also the organizational pattern of the church has been changed to the commission and church board type. Recently the need to enlarge the deacon board became apparent, and on April 10, 1962, Norman Hostetler and Wayne Horst were elected to places on that board.

Brother Buch's qualities of leadership and devotion have resulted in many demands on his time, both locally and in the district. In 1962 he was the moderator of the district.

THE EAST NIMISHILLEN CHURCH

The Nimishillen church was organized by Bishop John Gans in 1804. From 1804 to 1856, the services were held regularly at two-week intervals in the homes and the barns

of about twenty-five members. The following were members during that period: David Snyder, David Ebie, John Sheidler, Jacob Snyder, Joseph Schneider, George Swinehard, Daniel Brown, Michael Flory, John Hershey, John Thomas, Jacob Bauer, Daniel Markley, Joseph Showalter, Conrad Brumbaugh, William Hoover, Peter Ebie, Martin Houser, Widow Thomas, Andrew Christ, Jacob Funk, Widow Leiser, David Bixler, Jacob Replogle, John Garl, and Daniel Bowser.

John Gans, Michael Miller, Sr., Ulrich Shively, and Michael Dickey were the ministers during the early period. William Hoover, Isaac Karn, George Hoke, Joseph Showalter, Michael Miller, Jr., George Shively, and Elias Dickey followed in the order named.

In 1825 the Canton church was organized out of this territory. The organization of that church left the Nimishillen congregation with John Gans, William Hoover, Isaac Karn, and Joseph Showalter as the ministers. Brother Showalter had been called to the ministry in 1819.

In 1822 the first Annual Meeting west of the Allegheny Mountains was held in the Nimishillen church territory, eight miles northeast of Canton.

George Hoke moved from the Canton church into the Nimishillen church in 1840. Brother Karn had moved west previously, and Brethren Gans and Hoover had died. In 1850 Daniel Fry moved to Illinois. About 1852 Brother Hoke moved to Ashland County, and in 1858 Brother Showalter moved out of the congregation. The oversight of the church was left to Joseph Mishler, but he became infirm in body and mind soon afterward and died in 1867.

In 1858 David Young and John B. Mishler were elected to the ministry. Menno Stouffer was elected in 1860, but moved to Indiana in 1866.

The first district meeting of Northeastern Ohio was held within the Nimishillen boundaries in the barn of Jacob Brumbaugh, one and one-half miles southwest of Hartville, in 1864.

The congregation continued to meet in the homes of the members until 1856, when a brick church was built three miles south of Hartville. In 1868 the Nimishillen territory was divided into East Nimishillen, West Nimishillen, and Springfield. The ministers at this time were Henry Browant, Henry

Brumbaugh, David Young, and John B. Mishler. The deacons were John Culler, Henry Young, Abraham Kurtz, Jacob Mishler, Isaac Mohler, Thomas Hill, Manasseh Holl, and Cyrus Witmer.

At the time of the organization of the East Nimishillen church, 1868, Henry Brumbaugh was the only minister living in its territory and John Culler was the only deacon. John Kurtz and Samuel Markley were elected to the deaconship and David Bowers and Joseph Hoover to the ministry in 1869.

By 1874 the congregation had grown so rapidly that it



The East Nimishillen Church

was decided to build a second church house. This building, erected near Congress Lake, was named the Lake church. Services were held in it every other week.

In 1875 John Kurtz was elected to the ministry. Charles Kinsley, John Blair, and Daniel F. Ebie were chosen as deacons in 1876. In 1880 Charles Kinsley was called to the ministry. John Kurtz was ordained to the ministry in 1890. In 1892 Elder Noah Longanecker moved into the congregation. Joseph Kimmel, a minister from Oregon, moved into the congregation in 1896.

The Sunday school was organized in 1890, with Daniel F. Ebie as the first superintendent.

The brick church built in 1856 was torn down and replaced, some of the old materials being used, in 1899. The original bricks were used for the inside wall of the present church, but new bricks were used for the outside walls. John Wolf, Andrew Carper, Isaac Brumbaugh, Samuel Markley, and Josiah Kurtz constituted the building committee.

Soon after the rebuilding of the church, five of the congregation's deacons died. They were Andrew Carper, Henry Hubley, Andrew Brumbaugh, Samuel Markley, and Samuel Young. Andrew Brumbaugh was replaced as church clerk by Solomon Shoemaker. Church Treasurer Andrew Carper was succeeded by Lundy Miller.

Michael Gehman, an influential, aged deacon of the East Nimishillen church, moved into the territory of the Canton church about this time. In 1902, Henry Kinsley, Edwin Steffy, and William Eshelman were elected to the deaconship. Solomon Shoemaker was called to the ministry the same year, advanced to the second degree in 1907, and ordained to the eldership in 1912. George Goughnour and Uriah Kurtz became deacons in August 1904.

The Christian workers society of the church was organized in 1911 and the women's work in 1912. It was not until 1920 that a B.Y.P.D. was formed.

Solomon Shoemaker was succeeded as church clerk in 1910 by Edson W. Wolf.

The Lake church was closed in 1914 and a new church was built in Hartville. The Hartville church soon became a separate congregation.

A parsonage, built in 1927, was remodeled in 1960. The first floor was rearranged and an oil furnace was installed at a total cost of three thousand dollars.

Walter Keller became pastor in 1929 and remained with the congregation until 1934. In July of that year Elden Petry became our pastor. He terminated his work here in 1947. Arthur Hess began his ministry in 1948 and remained until April 1955, when he accepted an invitation to start the new mission church at Painesville. Dale Young was secured for the summer months of 1955. Merlin G. Shull has been with us since September of that year.

Other ministers who have held their membership in the congregation have been Andrew W. Cordier, who for fifteen years was the executive assistant to the Secretary General of the United Nations and is now the head of the Department of International Relations at Columbia University; Rolland Wolfe, now Harkness Professor of Biblical Literature at Western Reserve University; Lewis Brumbaugh, from Adrian College, Michigan; Warren Shoemaker, now the pastor of the Prices Creek church in Southern Ohio.

Under the direction of Wilbur D. Shoemaker, a tower was built onto the church in 1946 and the interior was extensively remodeled.

A second women's group, the Friendship Circle, was organized in 1950.

Grace Eshelman served as a missionary in China from 1947 to 1949 and in India from 1951 to 1954.

Edison Snyder was elected to the ministry in July 1961. Willard E. Dulabaum was ordained to the ministry on July 29, 1962, and began his service as associate pastor of the Manchester church, North Manchester, Indiana, in August 1962. In addition to S. S. Shoemaker, ministers who have worked in the free ministry alongside our employed pastor are Henry Brumbaugh, David Bowser, Joseph Hoover, John Kurtz, Charles Kinsley, and Noah Longanecker.

The first written records of the congregation were kept in 1871. The story of the East Nimishillen church was related by Elder Shoemaker before his death on December 13, 1952, and checked in consultation with other members of the congregation.

THE EDEN CHURCH

The Tuscarawas church was organized between 1836 and 1840, Abram Yant, a pioneer from Pennsylvania, being instrumental in organizing it. For many years services were held in private homes, in schoolhouses, and in Brother Yant's large barn two miles north of Bolivar. The deep interest taken in these services resulted in the building of places of worship.

The Zion house was built in 1865, and, in 1873, the Eden house.

Four of the elders who followed Brother Yant in the care of this church were Samuel Sprankel, Reuben Shroyer, M. M. Taylor, and A. H. Miller — the latter two being our contemporaries.

For more than sixty years the work at both Eden and Zion was so closely connected that the history of one was the history of the other. The earliest records of the membership seem to have been lost. Records of deacons can be traced back only to 1855.

Some of the ministers who served the church, and whose contributions of zeal and earnestness left indelible impressions upon the memories of the flock, were Brother and Sister Henry Bender, noted for their zeal and liberality; Brother and Sister Conrad Kahler, for their fatherly and motherly care; Brother and Sister Martin Reely, who remembered the church financially by bequeathing a sizable sum of money to it; Brother and Sister George Helman, for their fruitful presence at all services.

Conrad Kahler and his wife contributed much to the early growth of this church. Coming to Bolivar from Germany when he was eleven years old, he learned the doctrines as taught by the Brethren while working as a farmhand for Abram Yant. In 1844 he married Elizabeth Arnold, whose parents had moved to Ohio from Virginia. In 1846 they united with the Church of the Brethren. He was chosen to the ministry in 1849. In 1865, the same year the Zion house was built, he was ordained to the eldership; for nearly twenty years he held the oversight of the church.

The first Sunday school here was organized in 1879 despite considerable opposition. A few years later a Sunday school was organized at the Eden house with twenty-five members.

In the fall of 1889, when the Eden house had to be reroofed, the metal roofing was bought from the fund bequeathed to the church by Brother and Sister Reely.

Sometime during 1918, the attendance at the Eden house dwindled to such a low point that services were discontinued. But after a period of two or three years, through the efforts of Brethren A. W. Yutzey, Eli Brumbaugh, and Eli Gerber, the doors were reopened. For many years evangelistic meetings held in the Eden house were culminated by love feasts held in



The Old Eden Church

the Zion house. The first on record to be held at Eden was on August 1, 1936.

At a time in the early 1920's, when spirits were at a low ebb, Brother and Sister Elmer Frick from Louisville, Ohio, began serving the church as pastors. Their services were continued for more than fifteen years. During this time a number of renovations were made: carpet was purchased for the floor in front of the pulpit, rubber matting was placed in the aisles, and curtains were hung for the separation of classes. The inside walls and the ceiling were repainted; an eight-inch elevation was made in the pulpit platform and the pulpit itself was cut down to a length of three feet; a piano was bought; a well was drilled; shutters were removed from the windows; horse sheds were torn down; a tool house was built; and electric lights to replace the gasoline lamps which had hung on wires suspended from the ceiling were installed.

The two-year tenure of Brother and Sister C. C. Louder, from 1941 to 1943, was like an oasis in the period of several years of short-term pastors and nonresident ministers, when progress was slow. During Brother Louder's time a floodlight

was placed on the yard and the original plastered walls and ceiling of the church were covered with wallboard, this being put on to form an arched effect over the pulpit platform. He drove each Sunday from Ashland, where he was the caretaker of the grounds at Ashland College. Near the end of this time he received and accepted a call to a church closer home.

In 1947, the almost-disheartened flock enlisted the help of our district mission board in the hope of securing a resident full-time minister. In September 1948 we were able to secure Brother and Sister George H. Sheets for full-time service. Their untiring efforts, along with an inspirational evangelistic meeting at the outset of his pastoral term, resulted in the addition of fifty-two members through the rite of baptism. Attendance at Sunday services increased so much that our crowded quarters demanded an expansion. The remaining part of the fund bequeathed to the church by the Reelys has now been used in the building of a twelve-foot extension on the front and the construction of a full basement with a modern kitchen and sanitary toilets under the structure now known as the Eden church, which is seventy-six years old. Dedication services for the newly remodeled church building were held October 23, 1949. During the early part of 1950, Brother Sheets resigned the Eden pastorate because of ill-health.



The New Eden Church

By October 1950, Eden had secured Brother Louder again, this time as full-time pastor, and he and his wife moved into a house in Canton owned by the district mission board.

During the early part of 1951 the basement of the remodeled church building was ceiled. In the February council of 1952, plans and arrangements were completed for the beginning of the erection of a parsonage on ground adjacent to the Eden cemetery, donated to the Eden church by a nonmember landowner, Mr. Bauker. Following the groundbreaking on Easter Sunday, 1952, the work, carried on largely by local members, progressed so well that at our November council of 1952 a committee for the preparation of a dedicatory service was chosen. The dedication took place on Sunday, May 3, 1953. Brother and Sister Louder moved in on Wednesday, May 20, 1953.

After a few months the junior high class of the church school undertook the task of providing funds for the landscaping of both parsonage and church grounds. Portable partitions in the basement of the church to provide facilities for additional classrooms, the remodeling of the baptistry, and the installation of a soundproof window in the nursery were the result of improvement efforts in 1954. The laying of a hardwood floor to cover the old six-inch pine boards, the building of a rostrum the full width of the sanctuary and the providing of curtains for the same, the remodeling of the old benches to make for more comfortable pews, the covering of the basement floor with asphalt tile blocks, and the building of additional cupboards in our kitchen were the projects of note in 1955.

During the next few years the educational facilities of the church became so inadequate that vacation church school sessions, especially, were held with considerable difficulty. Knowing the need and attempting to plan accordingly, in July 1960 the church purchased adjacent land necessary for additional parking. At about the same time, after several years of supervision by the district mission board, Eden assumed all of her financial obligations and started out once more on her own. In July 1961 the council appointed a board to start actual findings for a new church building. On December 31, 1961, the congregation in open church session voted by an overwhelming majority to build a new church.

On June 17, 1962, under the excellent leadership of Brother

Louder, a very impressive groundbreaking ceremony was held when, at the close of the morning service, the entire congregation participated in pulling an old-fashioned walking plow to open a furrow the full width of the present sanctuary, at the north end of the building. By July 11, council-meeting night, the basement had been dug. Progress has been steadily going on since that time. The sanctuary-level floor was poured in mid-August, and basement floors in late August. The Aakes Construction Company did the work.

The old sanctuary was slightly remodeled on the outside and bricked up along with the construction of the new sanctuary and the full basement underneath. When the sanctuary is completed near the end of 1962, so that we can move into it, the local men will remodel the inside of the old sanctuary for educational purposes.

THE FREEBURG CHURCH

The following excerpt from the minutes of a church council meeting tells succinctly how one renowned and historic congregation came to an end and two sister churches came into being.

To whom this may concern in the future, this is to certify that we, the German Baptist Brethren Church, called the "Sandy" Church of Northeastern Ohio, in council assembled on the 19th day of May, 1900, deem it best to divide the congregation for the best interest of the church, and on motion the following line was established by a unanimous voice of the churches as follows: "All of the aforesaid congregation west of the Stark and Columbiana County line to be called the 'Freeburg' congregation. Furthermore, be it resolved that since the division has been made, that we, the members of the Freeburg congregation, do this 17th day of August, 1901, in council assembled, release and convey all of our right and title of all real estate and church property east of aforesaid line, to the Reading congregation. And we furthermore agree that this resolution be signed by the old trustees of the Sandy congregation, and by them so doing, and a copy of these resolutions to be placed on each church record, shall stand as a record that there is no more a Sandy congregation."

The history of the Freeburg church begins with the purchase of a Methodist property and a triangular two-acre section adjoining it on the north. In 1882 a substantial forty-two by eighty-six-foot building, bearing the name "German Baptist Church" carved in a limestone slab on the west gable, was erected. The building committee was made up of John Coyle, Samuel Shidler, and Edward Reese.

Beside the church is the graveyard. One of the earliest tombstones bears the inscription: "Mary, wife of John Quinter, died November 7, 1881, in the 98th year of her age." Mrs. Quinter, mother of James Quinter, who was associated with Henry Kurtz in the publishing of the *Gospel Visitor*, came to this area from her home in Pennsylvania to visit a daughter and James, became ill, and passed away.

The first elder of the Freeburg church as a separate congregation was F. B. Weimer, who was given the oversight of it on November 24, 1900. Samuel Sprankel was elected as elder on November 26, 1904.

Elders living in the Freeburg congregation at the time of its organization were Simon B. Stuckey, David Byers, and Joseph J. Hoover. Elder Byers attained some renown in the latter part of the last century for being the only elder read out of the church upon several occasions for going foxhunting. Mathias W. Hahn, who was advanced to the second degree November 24, 1900, was the only minister. Deacons were Joseph Shidler and Samuel Stoffer. David F. Stuckey was elected to the ministry May 25, 1901, and advanced May 14, 1904. On May 25, 1901, Ellard Hoppes, C. T. Swallen, Tobias Stuckey, and Jesse Minser were elected to the deaconship.

Samuel Sprankel was the elder of the church until 1918. Pastor David F. Stuckey was ordained to the eldership September 9, 1916. He lived on a farm for many years and later moved to a small fruit farm and taught school.

Otis V. Bowman and Elda C. Royer were elected to the deaconship November 18, 1916. On December 7, 1918, Frank Culler and Leroy Minser were elected to the deaconship and Adam Miller became elder of the church.

David F. Stuckey became elder of the Freeburg church on May 21, 1921. On August 20, 1921, Emery Shidler, Homer Stoffer, and John Hoffman were elected to the deaconship.

Elder Stuckey was both elder and pastor for a number

of years, resigning as elder August 21, 1933, and as pastor April 19, 1937. On June 4 of that year, steps were taken by the council meeting to find a new pastor and put him on partial support. A canvass of the membership was taken to learn how much financial support could be secured. During the interim Ora DeLauter served as supply minister. On August 23, 1937, Harvey Lehman, then with the Reading church, was secured as part-time pastor. Brother Lehman taught school and ministered to two churches until April 22, 1946, when he resigned. G. S. Strausbaugh acted as supply pastor and elder during the summer of 1946.

Brother Stuckey was succeeded as elder by Wilmer Petry, who served until April 25, 1938. J. C. Inman was the elder from April 17, 1939, to November 18, 1940, when Harvey Lehman succeeded him in this office.

On May 23, 1932, Elmer Bruner was elected to the deaconship.

The first steps toward securing a parsonage were taken on November 25, 1946. There was a great deal of consideration given to buying a house suitable for use as a parsonage, but as none was available it was decided to build one on the east end of the church property. By the close of the year, five hundred fifty dollars had been placed in a building fund. The men's work and women's work organizations made large donations from time to time.

The Freeburg Church



I. R. Beery of Bellefontaine began serving both the Freeburg and the Reading church late in 1946. He pastored the Freeburg church until August 31, 1949, and was the elder from April 21, 1947, to April 19, 1948, when J. D. Zigler succeeded him. Brother Zigler continued as our elder until April 18, 1949, being then followed by G. S. Strausbaugh.

Not until June 1949 was any solicitation of funds made for the new parsonage. Late in 1949 work began on it. Mrs. Etta Winger, then ninety-seven and the oldest member of the congregation, turned the first shovelful of earth. She had helped make bricks for the church in 1882.

The men of the church cut down trees, dug ditches, and built and painted the house. The building committee was made up of Donald Wallace, Grant Wartluft, Wilbur Stuckey, Erma Culler, and Arthur Grimes. The township trustees cooperated in hauling in a thousand truckloads of fill for use around the grounds. The total donation of the women's work group came to \$3,370.21. The men's work organization donated one thousand dollars in addition to doing the labor. The house was dedicated on June 4, 1950. The incoming pastor, Dale E. Gibboney, and his family took possession of the home.

G. K. Beach was the elder-in-charge from April 17, 1950, to November 1956. Curtis Dubble was in charge from 1956 to 1960 and John H. Blough from 1960 to the present.

Numerous evangelistic meetings have been held in the Freeburg church. Evangelists who have preached here are William Bixler, 1908; George L. Studebaker, 1909; Aaron Heestand, 1916; G. S. Strausbaugh, 1918; Adam H. Miller, 1919; D. I. Pepple, 1936 and 1940; Walter Heisey, 1937; Oliver H. Austin, 1939; Howard Keim, 1945; I. R. Beery, 1947; C. C. Ellis, 1948; and Dale Gibboney, 1950.

On April 19, 1948, Wilbur Stuckey and James Rummell were elected deacons; Grant Wartluft, on August 16, 1954; Marion Rummell and Lloyd Wartluft, on August 17, 1959.

Brother Gibboney terminated his work with the church on September 1, 1952, and the first full-time pastor, John W. Johnson, assumed his responsibilities. When Brother Johnson closed his pastorate here in 1961, John A. McCormick succeeded him.

The Freeburg church has always been generous in giving to missions. The church supported Mrs. Walter Heisey when

she was in China with her husband, helped to support Corda Wertz Krieger in China, and is helping to support Evelyn Horn in Africa and Kathryn Kiracofe in India.

When the original church building was erected in 1882 our fathers built a substantial place of worship, and though a few alterations were made during the years, it remained essentially the same until it was remodeled in 1959-1960. This remodeling has been one of the major undertakings of our congregation in the past few decades, and though interest in this project was manifested as early as 1954 it was not until five years later that a decision to proceed was reached. The plans drawn up by our Brotherhood church building counselor, C. H. Deardorff, called for construction of a basement with a large fellowship room, a kitchen, a furnace room, a new sanctuary with a baptistry, classrooms, lavatories, and a balcony. The work began in September under the direction of our contractor, W. D. Shoemaker of North Canton, and the building committee composed of Marion Rummell as chairman, Elmer Bruner, Donald Wallace, and Grant Wartluft. The cost of the project, excluding labor and materials donated by the members, came to about sixty thousand dollars.

Dedication services for our remodeled church and a new organ were held on September 25, 1960, with Curtis Dubble bringing the dedication sermon.

THE HARTVILLE CHURCH

In 1804, when John Gans moved into Ohio and founded the Nimishillen church, the territory included that of the present-day Center, Maple Avenue, Canton First, East Nimishillen, West Nimishillen, Hartville, and Springfield churches. Over the years the old congregation was divided, subdivided, and divided again.

The Hartville church was one of the last to be organized. Brethren who had moved into the town desired to build a church there. Many of the more ruralized members objected to this proposal, but at a business meeting held in the East Nimishillen house on February 5, 1910, Hiram Carper, Uriah

Kurtz, and John Wolf were chosen to investigate the project. On May 7, 1910, a vote to build in town carried by a small majority. A building committee, made up of Josiah Kurtz, Benton Bixler, Hiram Carper, A. J. Rennekar, and William Ulrich, was selected in August 1912.

On February 22, 1913, Justin Brumbaugh reported that pledges and labor donated amounted to \$6,923.50. It was decided to purchase three lots in the Keiser Orchard for eleven hundred dollars. At the same meeting, plans for the new building were accepted. Josiah Kurtz was the general contractor. On Thanksgiving Day, 1913, Frank F. Holsopple conducted dedication services for the new building.

Until August 4, 1917, the Sunday school and the worship services were held on alternate Sundays in the East Nimishillen house and the Hartville church. On October 25, 1919, Hartville and East Nimishillen became separate congregations.

On November 20, 1919, Hartville held its first business meeting as a separate congregation, with one hundred fifty-two charter members. Elders and ministers living in the congregation at the time of organization were S. S. Shoemaker and Joseph Kimmel. Resident deacons were Isaac D. Brumbaugh, Eli Hershberger, Uriah Kurtz, and Edwin Steffy. A Sunday school and a Christian workers society were inaugurated.

With S. S. Shoemaker and Joseph Kimmel as its free ministers, the congregation grew rapidly. Money was raised by assessments, offerings, and levies on property tax valuation.

On May 8, 1920, Deacon Ira R. Young transferred his membership into the congregation. Deacon Alvin R. Young moved into the church territory on August 14, 1920. A third deacon, O. A. Swab, followed on August 23, 1922.

Evangelistic meetings were first held in the Hartville church in 1920 by H. C. Early. Other ministers who held evangelistic meetings were R. H. Nicodemus (1922), C. L. Wilkins (1923), V. F. Schwalm (1924), J. Perry Prather (1927), J. W. Fidler (1929), Otho Winger (1931), David R. McFadden (1934), M. J. Brougher (1935), J. O. Winger (1936), L. R. Holsinger (1937), S. L. Cover (1938), F. E. Mallott (1939), and I. D. Leatherman (1945).

On May 25, 1925, C. H. Deardorff was engaged as the first resident pastor, to begin on September 1. On February 13,

1926, Morris Weisel was licensed to the ministry and Aaron Kinsley, Lewis Pontius, and Henry Pontius were elected deacons. On February 8, 1928, Deacons Walter Reichenbach and Samuel Domer transferred their membership into the congregation. Deacon Anthony Kinsley moved into the congregation on October 20, 1929. A. I. Heestand held his membership in the church in 1932.

A project of remodeling the interior of the church was started on June 29, 1927. The center doors were removed at



The Hartville Church

this time. In 1938, paneling was put on the walls and ceiling. Dennis Steffy was in charge of both projects.

By January 1, 1930, the membership had grown to two hundred seventy-two. During the next decade it grew to two hundred eighty-three.

Pastor C. H. Deardorff was succeeded by Clyde Mulligan, who shepherded the church from September 1, 1934, to August 21, 1941. Niels Esbensen became the pastor on September 1, 1942, remaining here until September 1, 1944.

In December 1937, Grayce Brumbaugh, a registered nurse,

was sent as a missionary to Nigeria. As of the time of this writing she continues her work there.

During the years there have been minor changes made in the church structure. In early 1944, the auditorium was redecorated and an indirect lighting system and a choir loft were installed. In 1948 the platform was extended, making a place for the junior choir. The auditorium and the balcony were decorated again in 1952. Stained-glass windows, which were installed in the fall of 1953, were dedicated on November 1 of that year.

Aubrey R. Coffman, who became our pastor on March 1, 1945, remained here until August 1, 1946. Glen Baird was with us from March 1, 1947, to September 1, 1951. Clarence G. Hesse came on June 1, 1952, and served until June 1, 1958, when he retired from pastoral work. Victor C. Bendsen, our present pastor, took up his duties on July 1, 1958. Under his guidance the church has moved forward with a dedication to service.

The Hartville church celebrated its fortieth anniversary on Sunday, November 22, 1953. Hosts and hostesses for the affair were Ira and Susan Young and Maurice and Helen Harding. The guest speaker was A. Stauffer Curry.

In 1957 the Hartville church became a member of the Stark County Council of Churches and affiliated with the National Council of Churches.

Realizing that the parsonage on South Prospect Avenue was no longer desirable, the congregation sold the house. A lot at 440 West Maple Street, one hundred twenty feet by one hundred seventy-three feet, was then bought. In April 1957, the construction of a new parsonage was started; the house was ready for occupancy by the following September. Brother Hesse moved into it on September 2. A dedication service was held on December 1, with Ralph B. Martin bringing the address.

On January 25, 1959, the Eucharist was observed for the first time in the morning service. Since then we observe the Eucharist in one morning service in January and one in July and the love feast and communion one Sunday in October and on Palm Sunday.

In 1960 the heating system was improved by installing gas; a gas heater and an incinerator were also installed at a

cost of seven hundred dollars. In the same year the treasurer of the church and the financial secretary were bonded and the financial secretary was covered with a theft-insurance policy.

On August 4, 1961, Mari Mark, a resident of Uppsala, Sweden, came to the United States as an International Christian Youth Exchange student sponsored by the Hartville church at a cost of four hundred dollars. She made her home with Mr. and Mrs. Maurice Harding until mid-July 1962, when she returned to Sweden.

THE KENT CHURCH

The Kent church is the child of the Springfield congregation at Mogadore. Sixty years ago the need for a church in Kent grew apparent. Several of the Brethren, including Nathan Frick, Conrad Brumbaugh, and Joseph Fox, members of the Springfield congregation, had moved to the vicinity of Kent. As the distance was too great for the families to commute to the Springfield church, ministers were sent in the missionary spirit to preach the gospel in Kent. At first the services, held in what is now the Free Methodist church on School Street, were held only once a month. Later, as the interest and the response grew, services were held every two weeks.

This arrangement, however, did not prove entirely satisfactory and the Brethren in Kent felt the need for a church house of their own. Three of the leaders of the Kent community, Nathan Frick, Conrad Brumbaugh, and Joseph Fox, were appointed to investigate the possibilities for a building site. Marvin Kent, the owner of much of the land on which the city of Kent is now built and after whom it was named, offered as a gift the choice of several sites.

On June 10, 1904, the Springfield congregation, in response to the request for a church building in Kent, appointed William Lutz, John Rennecher, and Nathan Frick, all of whom were carpenters, as a building committee. Work was begun immediately. With the help of members and friends, the



The Old Kent Church

building was completed and dedicated in the fall of 1904. At about the same time a Sunday school was organized. From 1904 to 1918, services were conducted by visiting ministers, of whom the following are known: David Young, George Carper, Jacob Miller, William Bixler, S. A. Kriener, M. S. Young, and Charles Kurtz.

By 1918, however, the future of the Kent church was uncertain, and serious consideration was given to the advisability of disorganizing it. The trustees of the Springfield church reported that they had a buyer for the Kent property and recommended that they be given authority to close the sale. The Kent group turned to the district mission board, urging the board to take over the church. The board agreed and the title to the property was transferred to it. The dividing line between the Springfield church and the Kent mission was fixed at the Brimfield and Suffield Township line.

Emma Miller was our first mission worker in Kent. She was followed by O. P. Haines, a resident of Akron who commuted to preach and pastor the congregation. The earliest extant minutes, dated 1918, show Brother Haines as the

superintendent of the Sunday school with H. E. Kurtz as his assistant. These minutes further state: "It was decided that as conditions change and needs demand it, . . . a more complete organization [would] be effected sometime in the future." These minutes were signed "A. B. Horst, moderator, H. E. Kurtz, clerk."

George W. Kieffaber, a teacher in the Canton schools, was secured to preach. After commuting for a short time, he became the first resident pastor, continuing in that capacity until November 15, 1926. A house just north of the church was secured for a parsonage early in his pastorate.

The church building was moved back from the street line and remodeled. A basement was dug under it, a furnace was installed to replace the two coal stoves which had long been used to heat the building, and electricity replaced the kerosene lamps. Originally the building had two front doors, one on either side of the pulpit. As was the custom at the time of construction, the women used one door and the men the other. The interior of the church was in a similar manner divided by custom, the women sitting on one side of the room and the men on the other. These two doors were replaced by a centered double door. The pulpit was moved to the other end of the room. Dedication services for the rebuilt church were held in June 1923.

John I. Byler became our pastor in 1927 and served until June 1928. Adam H. Miller, who followed him, remained for nearly ten years. The church experienced its greatest growth under his able ministry, becoming less and less dependent on the district mission board, until, on August 2, 1936, the members voted to get along without the aid of the district. On April 23, 1933, Elmer I. Brumbaugh was elected to the ministry. Brother Brumbaugh and Emory Eshelman were ordained to the eldership on October 24, 1937.

During the pastorate of E. A. Edwards of Cherry Lane, Pennsylvania, from May 1, 1938, to April 1, 1941, the church debt was reduced considerably.

G. S. Strausbaugh of Columbiana answered the call of the church and served as our pastor from July 20, 1941, until September 1, 1945. During his pastorate the parsonage, adjacent to the church, was sold and a larger and more suitable house, located at 14 Tonkin Court, back of the church, was purchased.

The entire indebtedness was erased and the note was burned. Elmer I. Brumbaugh undertook his pastoral duties on a part-time basis on September 1, 1945. In 1960 Edward Angeny became the church's first fully supported pastor.

On December 5, 1945, the finance committee and the trustees met with C. H. Deardorff, the Brotherhood church building counselor from Elgin, Illinois, to discuss the possibilities of remodeling the church. Two days later he met with the congregation in a business meeting and made his report. A findings committee was appointed. This committee reported favorably with more definite plans on February 7, 1946. A building committee, consisting of Clarence Goodhart, Mark Miller, Harold Ebie, Oliver Fought, and Vera Eshelman was appointed. Brother Deardorff returned on April 13 to draw up complete plans for enlarging and remodeling the building. The plans were accepted by the church on April 21, 1946, and work began in earnest on August 19. Eight men and four women met in the evening and raised the rear part of the church. The basement was dug on August 24. Wilbur Shoemaker and a group of men from East Nimishillen put up the addition to the rear of the church, with the help of the men of the congregation, in one day.

At the regular business meeting of December 6, 1946, it was decided to ask Brother Shoemaker to take the oversight of the entire project. The remodeling of the interior was begun February 5, 1947. The total cost, including a new gas furnace, lavatories, a new lighting system, the addition to the building, a new kitchen with cupboards, a remodeled basement, and a completely redecorated auditorium with a balcony, new hardwood floors and woodwork, a pulpit, and a choir loft, was ten thousand, five hundred dollars. Five thousand dollars was borrowed from the General Mission Board of the denomination and one thousand, five hundred from the district mission board. Dedication services were held November 8 and 9. Russell V. Bollinger, dean of students at Manchester College, was the guest speaker.

Ralph E. Wiley was called to the deacon's office December 18, 1947. On June 4, 1948, he was called and licensed to preach and on May 22, 1949, was ordained as a minister. That same fall he, his wife, and their three children moved to Chicago; he attended Bethany Biblical Seminary for one term. In the



The New Kent Church

spring of 1950 he moved to Minneapolis, Minnesota, and took up the pastorate of the church there.

Wilbur E. Brumbaugh was licensed to preach on June 8, 1952. Following his graduation from Kent State University in 1953 he entered Bethany Biblical Seminary. After some years in the pastoral ministry in California and Oregon, he is currently the assistant editor of Christian education publications for the General Brotherhood Board, with his home in Elgin, Illinois.

Still looking to the future, on March 13, 1953, at a regular quarterly business meeting the church asked the official board to consider a long-range program for the growing congregation. At the business meeting on June 5, 1953, the official board recommended that a committee be selected to investigate the possibility of enlarging the church building. This committee reported that the enlarging of the present building was not feasible and on September 27, 1955, recommended the purchase of a plot of ground on State Route 43, south of Kent, to be the site of a new church building. The site was described as being five and two-thirds acres, with a frontage of two hundred

fifteen feet on the highway. When the committee recommended that the building then in use be sold, the church voted to accept the recommendation.

At the December 12, 1955, business meeting a building committee was selected and a plan for financing was adopted. The committee became active immediately. Forrest Groff, then the Brotherhood church building counselor, was asked to look over tentative building plans. His helpful suggestions were adopted and the church approved the plans as presented.

Dedication services for the completed church building were held on Saturday and Sunday, December 8 and 9, 1956, with President A. Blair Helman of Manchester College as the speaker.

When Edward T. Angeny, the first full-time pastor, was called to begin his work on September 1, 1960, a major decision had to be made concerning a parsonage. The church decided to build one on the church property. Brick to match the church was used for the two-story structure, which included a pastor's study and a recreation room on the ground level.

With a prayer of thanks for the past leading of God's Spirit and with trust in His continuing presence, the church moves forward.

THE LAKE BREEZE CHURCH

The members of the Lake Breeze congregation met in their new church for the first time on December 17, 1961.

The congregation was first organized in the summer of 1956 when several families met for a prayer meeting and later for Sunday services. Harold Deeter, the pastor at that time of the Black River church, which was nearest to Elyria, helped to start the group. In the fall of 1956, the home mission board assumed the sponsorship of the group, bringing Pastor Delbert Kettering to the church fellowship in the spring of 1957. The group rented the Elyria Y.W.C.A., in which they held services until the completion of their new church house.

Original plans were made to build the church on a

three-acre site south of Elyria, but after one church of another denomination had relocated in the area and two more had purchased sites, the home mission board selected a site in Sheffield, a growing community east of Lorain. This new community includes Sheffield Lake, which is almost totally unchurched, as well as Sheffield, in which housing will develop within the near future. The church is located on Lake Breeze



The Lake Breeze Church

Road, Route 301, one mile south of Lake Erie, on a five-acre site. In August 1960 the pastor and his wife moved into a home in the midst of the new development.

The new church building is of contemporary design. The cost of the first unit has been under fifty thousand dollars. This unit has a seating capacity of one hundred forty plus several classrooms, an office, and a kitchen. The home mission board of Northeastern Ohio has granted eleven thousand dollars and the General Brotherhood Board has loaned thirty-six thousand dollars.

THE MANSFIELD CHURCH

When John W. Kline, a deacon in the Richland church, moved to Lincoln Heights in the latter part of 1925, through his deep interest in the Lord's work he quickly saw the good opportunity for a new church in that area.

Several other Brethren families were also locating in the same community or in the adjacent city of Mansfield. They were detached from the Richland church by reason of distance, thus forming a nucleus that would become the anchor of a new congregation which could better serve their spiritual needs.

A further incentive developed when two real estate men, Tony Reiser and John Constance, who were developing the Lincoln Heights section, donated two lots as a site for the proposed new church. Brother Kline then presented the opportunity to the Richland church council meeting of February 12, 1926. This brought forth the first official record of any action toward the establishment of the Mansfield church. In a minute of the Richland council meeting on the above date is this statement: "Unanimous rising vote to meet on the Mission Site two weeks from next Sunday, February 28, 1926."

Brother Kline then led the way in organizing a church school in cooperation with the other interested families located in Mansfield and in Lincoln Heights. Another deacon, Robert Fulwider, also lent his earnest support. In addition to the Kline and Fulwider families, there were the actively associated families of William Miller, Howard Kissel, Ralph Grubb, Eli Brown, and Omra Workman.

The next official step was taken when recommendations were presented to the Richland council meeting on May 21, 1926, as follows: "#1 — To make Lincoln Heights Mission permanent. #2 — To invite the District Mission Board in, to look over the field and recommend, and the Elder to report conclusions to the church. #3 — That the church engage Sister Etta Helman to work in both the church and mission." These recommendations were adopted by a unanimous rising vote.

George S. Strausbaugh was the elder-in-charge. He ruled that while the recommendations as adopted were being carried out, the officers and the Sunday-school superintendent of the

Richland church were to act in the same capacities for the mission, the two being still one organization; that the officers as now elected were acting for one group only, with two preaching points, until the mission might receive authority to operate in its own right.

According to this ruling, William L. Desenberg served as pastor, and a deacon, C. E. Copeland, as the Sunday-school superintendent both at the Richland church and at the mission until October 1, 1926. Likewise, all elected committees of the Richland church served the two locations. During this period both groups united in the morning services at Richland and the afternoon services of the Lincoln Heights mission were held in the Stewart Road school building. The same church officers and committees acted for both groups until officers were separately selected on September 1, 1930, by the Lincoln Heights mission council. On October 1, 1926, the mission perfected its own separate Sunday-school organization, as authorized by the Richland council meeting of July 16, 1926, as follows: superintendent, Ralph Grubb; assistant, Etta Helman; secretary, Marie Boyce; treasurer, Howard Kissel; and chorister, Etta Helman.

The separate election of church officers and committees was authorized by the Richland council meeting on December 16, 1929, to take effect with the officers elected on October 1, 1930, the start of the next regular church year.

William L. Desenberg was the minister for both groups until September 1, 1927. J. W. Fyock then became the joint pastor of both groups. The first revival meeting in the Lincoln Heights mission was held in April 1928 and the first baptisms were on May 3, 1928, at the Bowman Street Brethren church. Four were baptized, the first ones so received by the mission from the above revival, *viz.*: Pauline Miller, Mrs. Christ Kanz, and her two daughters, Kathryne and Susan.

The official name of the Lincoln Heights mission was changed in a council meeting in March 1941 to the First Church of the Brethren, Mansfield, Ohio, upon adoption of a constitution for the conduct of the affairs of the church.

On June 12, 1938, a cornerstone-laying service was held on the donated site at the corner of Grace Street and Indiana Avenue, in Lincoln Heights. Funds for the erection of the church building were provided by the district mission board,

which also subsidized the pastoral support. On November 6, 1938, the new church was dedicated.

The following year the pastor, W. Glenn McFadden, who had served the congregation on a part-time basis for ten years, resigned. The church then called Roland L. Showalter, who was with us until 1943. He was followed by Harold I. Deeter, who remained here until 1946. Carl E. Yoder came during 1946 and was here one year. He was followed by Isaiah and Elizabeth Oberholtzer, returned missionaries to China, who



The Mansfield Church

ministered to the congregation until 1952, when W. Dwight Smith was called to the pastorate. Then, in 1955, following the resignation of Brother Smith, the church called William E. Walters, also voting at this time to assume full pastoral support.

In a council meeting in 1957, the church voted unanimously to enlarge the present facilities. Climaxing a three-year commitment to the raising of a building fund, on Easter Sunday morning, April 2, 1961, the congregation gathered on the church lawn and, standing in two inches of snow, broke ground for a new sanctuary. On December 17, 1961, the

hundred-thousand-dollar edifice was dedicated to God and His work.

The church has a present membership of one hundred ninety-four, only ten of whom are nonresident members. The parsonage is located at 486 Indiana Avenue. The church has recently incorporated and is now officially known as the First Church of the Brethren, Inc., Mansfield, Ohio.

One deacon, C. E. Copeland, was added by transfer of membership after the congregation was established. Deacons who have been elected are Charles B. Kline, Edwin Jacoby, Howard Erbaugh, Paul Garverick, Dale Fulwider, Homer Weaver, Roy Ward, Clayton Domasky, and Richard Hanlon.

THE MAPLE GROVE CHURCH

The Maple Grove congregation was organized in 1860. A church house was built the same year on land given by John B. Myers. It is believed that Brother Myers, who moved into the territory from Somerset, Pennsylvania, in 1853, was the first minister and elder of the congregation.

Other elders living in the congregation at the time of its organization were Elias Dickey, Jacob Garver, Joseph Rittenhouse, and Morgan Workman. Ministers were Joseph Showalter, Moses Weaver, and Isaac Smoker. Deacons were John Beeghly, William Ramsey, Jacob Cart, Peter Deshong, Martin Hogue, and George Shidler.

Services were held in private homes about every four weeks. After the move into the church building, services were held every two weeks. Later, they were held every Sunday. The responsibility for the services was usually divided between the English-speaking and the German-speaking ministers.

As time passed, the growth of the congregation demanded more space. A communion room, a Sunday-school room, and a kitchen were added to the church house.

The site of the cemetery adjoining the church grounds was the gift of John Beeghly. Many of the pioneer members of the congregation were buried there.

Elias Dickey was elected the first elder-in-charge. Jacob Garver received the oversight of the church upon the death of Elder Dickey on June 2, 1864. John Brillhart, who had come from Crawford County, succeeded Elder Garver upon the latter's resignation. Three of the resident ministers, William Saddler, Alpheus Dickey, and George Worst, were ordained to the eldership at this time.

William Saddler succeeded Elder Brillhart upon the latter's death. After Elder Saddler died, Tobias Hoover, from the Black River church, served for five years as elder-in-charge. Upon Brother Hoover's request to be relieved of his duties because of increasing responsibilities in other churches, W. L. Desenberg was called to the oversight of the church.

The first children's day program was held in 1882.

In January 1885, W. L. Desenberg and his wife took up the pastoral duties. They shepherded the church for thirty-three years until Brother Desenberg's resignation in 1918.

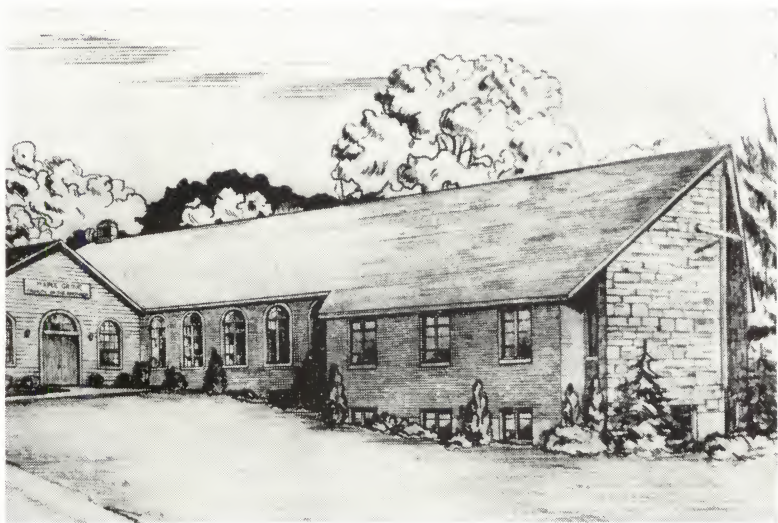
The ladies' aid society was organized in January 1895 at the home of Kate Shidler. Mrs. Desenberg was selected to be the first president of the society. Mrs. Elizabeth Umbaugh, who died in 1932, was the last charter member of the organization.

By 1914 a parsonage had been built and the congregation was supporting its pastor. A Delco lighting system was installed and the church auditorium was remodeled.

On September 1, 1918, Howard H. Helman took up the pastoral work at Maple Grove. Mrs. Helman died in April 1924. In September of that year Brother Helman closed his work with the congregation. D. M. Brubaker then accepted the call to the pastorate, October 24, 1924. He was followed by Glen Weimer in October 1929. D. E. Sower and Mrs. Sower were with us from January 1936 to February 1944. During their term of service a basement was dug under the church (1941) and a furnace was installed. The upper rooms of the church were remodeled in 1942.

Kenneth Hartman was our pastor from February 1944 to May 1947, before going to Bethany Biblical Seminary for further study. The parsonage was remodeled during the latter part of their time here. Calvin Kurtz and his wife ministered to the church from May 1947 to September 1948. The Kurtzes then moved to South Carolina.

J. Herman and Mrs. Reinke were called to lead the congregation, continuing from September 1948 until August 1955. At this time he began work with the Ashland County Welfare Organization, working into his present position as its executive secretary. In September 1955, Ivan J. Fausnight was called to the full-time pastorate, and, with Mrs. Fausnight, guided the congregation until August 1960. George H. Sheets and his wife were called to a part-time pastorate in September 1960;



The Maple Grove Church

they have continued to lead the Maple Grove church down to the present time.

Ministers residing within the territory of this congregation since its organization have been Isaac Rudy, Eli Horner, William Murray, A. M. Dickey, David Snyder, George Worst, Charles Helm, W. A. Miley, C. C. Louder, John Johnson, Ellis Hays, Calvin Kurtz, Delbert Kettering, and Merlyn Kettering (licensed in September 1960).

Deacons elected after the organization were Jacob Beeghly, Joseph Beeghly, Abram Myers, Daniel Martin, Jerry Bowman, William Switzer, Aaron Umbaugh, Zep Shelly, L. C. Hostler,

John Beeghly, Samuel Beeghly, John Siebert, Curt Hostler, Henry Martin, Will Gerber, Reuben Pepper, Jacob Atterholt, Ray Shinabarker, Pearly Johnson, John W. Johnson, Warring Kettering, John Swinehart, Irvin Shoup, Ralph Hays (transferred from the Ashland Dickey church), Edgar Swinehart, Clarence Keener, Glenn Watring, Samuel Fausnight, Gaylord Fisher, George Kettering, and John Steward.

In 1958 the Maple Grove church was chosen by Brother and Sister Samuel E. Fausnight to be the church around which an experiment in Christian witness and service would be developed. It was an idea of mutual assistance by the aging to their church and an opportunity for the church to have a ministry to the aging. Out of this desire on their part has emerged an organization known as Agapé Acres, Incorporated, located on one hundred and five acres of rolling hills divided by State Route 511 three miles north of Ashland. Even though it is a separate organization it is closely related to the Maple Grove church and is controlled by a governing board elected from her members. The members of the board are George Kettering, chairman, Ivan Fausnight, vice-chairman, Wayne H. Johnson, treasurer, Clayton Keener, secretary, and John Steward, agent, with Lola and Norma Fausnight and Gaylord Fisher serving on the board also.

The centennial anniversary of the Maple Grove church was observed in 1960 with three definite emphases: (1) an old-fashioned worship service held on an April Sunday morning, with several ministers speaking in turn and with the lining of the unaccompanied hymns; (2) an all-day anniversary Sunday in June, at which time many former members and friends were present, with Russell V. Bollinger of Manchester College as the guest speaker; (3) the communion service on the first Saturday night in October, recalling the great spiritual uplift that has been experienced through past generations and continued to the present congregation.

Since 1960 a vestibule has been added to the church, including a stairway to the basement.

At this writing, excavation is in progress for erecting a new sanctuary. This Spirit-guided project is being sponsored by a relative of a charter member of the Maple Grove church, with the tentative completion date as April 1963.

We now have two hundred and eighty members. With

God's help and guidance, the Maple Grove church will go forward to serve Jesus Christ and our fellowmen with renewed vigor and zeal, to help gain souls for Christ and His Kingdom.

THE MOHICAN CHURCH

The Mohican church, which takes its name from a beautiful stream which flows through the community, was organized about 1830. Twelve Brethren met in the home of John Shoemaker for prayers and hymns. Tradition says that among them were John Shumaker, Doctor Echer, David Garner, and their wives.

Meetings were held in the homes of members every two weeks. The preaching, done by Elders John Shoemaker and John Martin, who moved into the territory from Bedford County, Pennsylvania, was in German. As the demand for preaching in English grew, Elders Jacob Garver and Henry Worst assumed that responsibility.

In 1843 the farm of John Shoemaker was the scene of the Annual Conference. A great number of Brethren gathered upon the farm, coming by horseback, wagon, and coach. They were mostly from the East.

Jacob Garver donated the land on which the Mohican church and burial ground are now located. Sister Mary Garver and her son, Samuel, cleared the land of trees and underbrush to make room for the building. The first Mohican church house was built in 1855.

In 1855, John Shoemaker, while hauling lumber for the new church house, stopped in Lattasburg a few minutes to transact some business. While getting back into his wagon, he became entangled in the lines and singletrees. The horses, startled, ran away, fatally injuring him.

Elder P. J. Brown moved into the congregation in 1862. He practiced dentistry in Congress, Ohio, when not preaching.

The Sunday school was organized, against considerable opposition, in 1869.

Henry Jacobs and Christian Halterman were elected to

the ministry in 1873 and William Keiffer in 1874. On November 16, 1878, Brethren Keiffer and Haltermann were advanced to the second degree. In 1879 Jacob Garver lost his life in an accident, the details of which are not known.

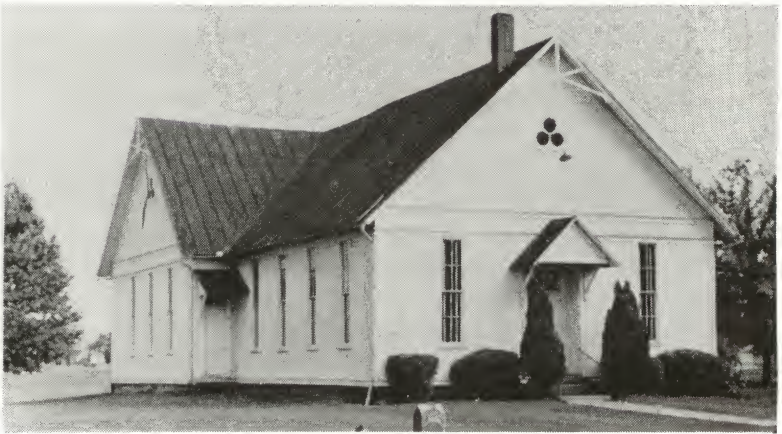
D. J. Miller and Jonas Berkey were elected to the deaconship on November 16, 1878.

Early in February 1881, just prior to the division in the



David and
Emma Worst

denomination, the membership of the Mohican congregation was one hundred and sixty-two. In 1882 the church suffered heavily when all her ministers as well as some of the deacons withdrew to the Progressive Brethren. In August 1882 the membership stood at seventy-eight. The congregation might easily have broken up completely had D. N. Workman not come to the rescue. Through energetic and persistent efforts on the part of Elder Workman, the church slowly recovered



The Mohican Church

from the shock and looked again to the future. In 1884 the second Mohican church house was erected to replace the old one, which was being used by the Progressive Brethren.

In 1883, Joseph Kessler and David Worst were elected to the ministry. The latter was ordained to the eldership on October 29, 1910.

The staff of deacons has been augmented as needed during the decades since the division by these additions: William Keiffer, November 16, 1878; Jacob Wohlgamuth and Jerry Bowman, January 21, 1883; J. A. Souder and A. C. Bowman, February 15, 1902; George Wohlgamuth and John Frank, May 24, 1910; John Hochstetler (by transfer of membership), November 24, 1928; George Gartner and Harry Imhoff, October 25, 1930; Ray Beegle and Paul Derr, December 7, 1947; John and Naomi Eberly, Kenneth and Lou Ella Imhoff, and Paul and Faye Beegle, January 5, 1961 (permanently installed on August 6, 1962).

The following organizations were effected as their possible usefulness was recognized: Christian workers society, 1909; home department, 1909; women's work, August 18, 1928; B.Y.P.D., 1935; men's work, 1945.

The first pastor, Chalmer Brendlinger, was in office from April 1 to September 1, 1919. D. E. Sower, who was called to the pastorate on January 1, 1930, remained with the congregation until 1944. J. Herman Reinke became our pastor on June 1, 1945, was ordained to the ministry one month later, and was made an elder on January 11, 1948; he terminated his services here on October 1, 1950. Henry A. Krommes has been our pastor since June 1, 1952. Roger Eberly was licensed to the ministry on October 5, 1960.

A parsonage was purchased in Lattasburg for thirty-five hundred dollars in January 1946. In May 1956 the men's fellowship bought additional land east of the church for parking facilities. In 1956 a basement was constructed under the church as the first phase of a long-range building program.

The present membership (in 1962) is one hundred fifty-three.

THE MOUNT PLEASANT CHURCH

Bishop John Gans moved into Nimishillen Township, Stark County, in 1804, settling on a farm about a mile south of the village of Harrisburg, where the Nimishillen church was organized soon afterward.

In 1868 the Nimishillen territory was divided into the West Nimishillen, East Nimishillen, and Springfield congregations.

The first minister and elder of the West Nimishillen church was Henry Browand. Deacons were Thomas Hill, Isaac Mohler, Manasseh Holl, and Cyrus Witmer. Soon after the organization, William Murray moved into the church territory and helped in the ministry for several years.

Michael Schrantz was elected to the ministry and Samuel Sprankel, Humphrey Mohler, and David Shoemaker were elected to the office of deacon. In 1873 Brother Sprankel was called to the ministry. He preached in English; Henry Browand preached in German.

Meetings were held during the early years of the congregation in the homes of Brethren Michael Schrantz, Isaac Mohler, Jacob Witmer, Simon Young, Manasseh Holl, Charles Surbey, E. T. Wise, Cyrus Witmer, Jacob Humbert, Samuel Sprankel, Benjamin Bollinger, Samuel Young, and Amos Reiter. In 1877, Simon Young bought a piece of land three miles northwest of New Berlin (North Canton) for a church and a cemetery and deeded it to the deacons of the church. A building committee, composed of Manasseh Holl, E. T. Wise, Henry Sprankel, Michael Schrantz (clerk), and Jacob Humbert (treasurer), was appointed. Construction was begun in April; in the fall of the same year a house of worship forty feet by eighty feet had been erected.

In 1880, when the Orrville church was disorganized, some of its territory and a half-interest in the Sippo church house were given to the West Nimishillen church. Two deacons, Abraham Kittinger and Samuel Martin, lived in the new territory. The interest in the Sippo church was sold to the Wooster church in 1938.

For a number of years, meetings were held every two weeks at the West Nimishillen house, at Sippo every four weeks, at the Sandeville schoolhouse and at the Bollinger house every eight weeks, and every two weeks in the evening

at the Comet schoolhouse. The Comet church was disbanded and the building was sold in 1927.

The organization of a Sunday school was attended by considerable difficulty. For several years, Sunday-school proposals came up in council meetings and each time received a majority of the votes present. But each time it was thought best to postpone the organization in the hope that the minority might become reconciled to what they considered an unseemly innovation. The advocates for the school were triumphant when Brother Sprankel announced its first meeting for 2:30 P.M., June 28, 1885. About seventy-five interested members met before the church, but found the church doors locked. Benches were taken from nearby storage sheds and set up in front of the church. The work was organized and the first lesson was studied. Two weeks later, at the time of the next meeting, the church doors were found open.

Sunday-school superintendents since 1885 have been E. S. Young, H. S. Young, S. J. Holl, Aaron Beltz, Theodore Myers, Frank Surbey, Walter Reichenbaugh, John Hines, Beulah Holl, Grover Caston, Miriam Workman, Ian Lorah, Eugene Akins, Harvey Rueschman, Ned Rininger, and Marjorie Petry.

In 1886 Isaac Holl and John Eby were elected deacons and soon afterward Alonzo Holl and Abraham Horst were installed into the same office.

The West Nimishillen church elected Isaac Holl as its first clerk and Daniel Reiter as the first treasurer. The first trustees were Simon Young, Manasseh Holl, and Henry S. Young.

In 1901 S. J. Holl and Cyrus Young were chosen as deacons. Soon afterward, Joseph Snyder, Edward Hane, Aaron Beltz, Theodore Myers, Charles Surbey, Frank Surbey, Samuel Yarger, and John Hines were called to the deaconship. Other deacons elected have been Grover Caston and Walter Reichenbaugh, 1927; Howard Hartong, 1936; Israel Royer, 1944; George Snyder and Chester Petry, Jr., 1946; Richard Myers, Elmer Mullett, and Eldon Penrod, 1952.

Following the deaths of H. S. Young in 1915 and Samuel Sprankel in 1918, the preaching was done by R. R. Schroyer and S. J. Holl until 1926. In that year Brother Schroyer and Deacons Aaron Beltz, Theodore Myers, Charles Surbey, Frank Surbey, and Samuel Yarger, along with some of the lay members, allied themselves with the Dunkard Brethren.

Brother Holl continued his ministry to the church until 1933, when W. D. Keller was called to serve as part-time pastor of both West and East Nimishillen. For several months services would be held in one church from 9:30 to 10:30 A.M. and in the other from 10:30 to 11:30. In 1935 Brother Keller purchased a home near West Nimishillen and thereafter preached only at that church. He terminated his work at West Nimishillen in October 1940.

Several district meetings were held in the church, the last one in August 1927. A Sunday-school convention was held there from June 30 to July 1, 1930.

Many changes have been made to the church since it was built. In 1902 a new slate roof was put on and a partition was installed to separate the audience room from the communion room. In case of an overflow attendance, the communion room could be opened by raising a sliding door. A double door was cut into the north end of the sanctuary and a small movable platform was placed in the south end. In 1909 the seats in the sanctuary were rebuilt. A basement was dug under the south end of the church in 1922 and 1923 to permit the installation of a furnace. Sunday-school rooms were added to the structure in 1924 by building a second story over the communion room. Two years later the walls and the ceiling of the audience room were redecorated. The old oil lamps were replaced by electric lights in 1927.

The buggy sheds, a common feature of churches of this day, burned in 1932. A piano, the first musical instrument used in the church, was given to the congregation. In 1934 a new service building and outside toilets were erected and new walks were laid connecting these buildings with the church house. The sanctuary was covered with wallboard and new window blinds were donated to the church by the ladies' aid society in 1937.

Because of feelings of ill-will and former division in the church, the spiritual life at West Nimishillen was at low ebb in 1940. Several members withdrew. The church was in debt to the former pastor and was unable to find a successor.

In the fall of 1940 Edwin Petry, a layman, filled the pulpit at the request of the ministerial board. He was licensed to the ministry January 30, 1941, advanced January 31, 1942, and ordained to the eldership September 26, 1945.

An electric organ was presented to the church by the young people's class in 1941. New life filled the congregation. The old debts were paid off and funds were amassed for the remodeling of the church house. The work was to be done in three stages of five years each. The first step was remodeling and redecorating the sanctuary. A new platform, raised eighteen inches from the floor, was built at one end of the sanctuary. Behind the platform three large arches were



The Mount Pleasant Church

constructed. Red carpeting, purchased by the adult class, covers the floor of the platform. Two chancel chairs were presented by the Homebuilders class. The pulpit and the lectern were made and donated by Lewis Myers. The construction of the pulpit was paid for by Nettie Mohler. On Easter Sunday, April 21, 1946, the dedication was held.

At the same time the sanctuary was repainted, indirect lights were installed, an exterior lighted church bulletin was erected, and a new heating system was installed.

The baptistry was completed in 1946 and 1947. S. J. Holl died on February 12, 1947, leaving five hundred dollars to the building fund. Wallboard was installed in all the church-school rooms in 1950 and 1951.

The second stage of remodeling was to have been the raising of the church and the construction of a full basement under it. The third stage was to be the construction of an entrance tower and the laying of new floors. It was voted in the spring of 1952 to combine the two projects and complete the work by the fall of 1953. The services of Church Building Counselor C. H. Deardorff were sought and plans were drawn up. Construction began on May 1, 1953. A completely new tile-walled basement containing a kitchen and lavatories was put under the entire building; an entrance tower, eighteen by eighteen feet, was built on the northeast corner of the church.

Edwin Petry was our full-time pastor from February 1950 until January 1960. Under his able leadership the church experienced an unequalled period of growth. Terminating his approximately twenty years with our congregation, he went to school to take psychiatric training for the mental hospital chaplaincy. Recently he accepted the position of assistant chaplain at the Massillon State Hospital.

In 1959 the entire sanctuary was carpeted. An electric organ, the gift of Mr. and Mrs. William Shaub, was dedicated in December of that year.

On September 1, 1960, Elmer I. Brumbaugh was called to be our pastor on a part-time basis. His capable leadership is enabling the congregation to move forward. There have been new families coming into the church to replace some who have moved from our territory.

The congregation, in regular council meeting on September 7, 1962, voted to change its name to the Mount Pleasant Church of the Brethren.

THE NEW PHILADELPHIA CHURCH

For many years New Philadelphia was under the care of the Mount Zion congregation. Founded about 1874, the Mount Zion congregation was made up of fifty members who met for services every two weeks. Ministers preaching to this congregation were Conrad Kahler, J. K. Swinehart, George V. Kollar, Peter Kollar, and Edward Loomis.

During these years a small number of Brethren lived in the town of New Philadelphia, an occasional worship service being led for them by Edward Loomis or George Kollar. In 1913, Adam H. Miller was asked to hold a two-week series of evangelistic meetings. One young man was baptized into the church this year. Meetings were held by Brother Miller for four consecutive years; through them more than thirty members were added to the original group of seven.

In 1917 an appeal was made to the home mission board for recognition as a mission point. In due course recognition was given. In the interim until recognition became operative, Brethren M. M. Taylor and A. H. Miller, joint pastors of the Center church at Louisville, made alternate weekend visits to the little group. H. M. Brubaker became the first full-time pastor.

Elders living in the congregation at the time of organization were Edward Loomis and George Kollar. David Sechrist was the only deacon.

Brother Brubaker, after a pastorate of approximately two years, was followed by Aaron F. Shriver. Upon Brother Shriver's decease, Oliver Royer was called; he shepherded the flock for about six years. William Buckley came to this charge



The New Philadelphia Church

on September 1, 1927. Four years later, in 1931, Walter E. Young became our pastor.

The church fell upon difficult times during the pastorates of Brethren Buckley and Young. Following Brother Young's leaving, Edward Shepfer served the church on a freewill basis. Then Adam H. Miller came to us on January 1, 1938; he continued his services here until 1951. Willis B. Stehman had the pastoral care of the congregation from January 1, 1952, until September 1, 1959, when Alvin L. Kintner, our present pastor, came.

The New Philadelphia church house was built in 1919-1920. In 1953, three rooms were added to the parsonage and some remodeling was done. It was rededicated on October 11, with Elmer Brumbaugh preaching the dedicatory sermon. A two-car garage was built in 1959.

The deacons have played a significant part in the work of our congregation. These men have held that office: O. D. Ritt; James Piersol; B. F. Wise, and E. E. Stuckey, 1931; Edward Snyder, 1939; A. T. Kinsley, coming here by membership transfer in 1939; Enos D. Nolt, 1939; Jesse Gibbs and Otis Henderson, 1941; T. E. Bailey, 1946; John Stevenson, 1948; James Haney, 1954; Kenneth Harrison; Raymond Snyder; Charles Kratz.

THE OLIVET CHURCH

The early history of the Olivet church is the history of the Jonathan Creek church. Kenneth Hollinger, a recent Olivet pastor, relates this story so thoroughly in *The History of the Olivet Church of the Brethren*, published in 1953, that we shall tell it in part from his account.

The Brethren came into this southern part of the state as early as 1800. They settled along the river valleys near the Old National Trail, which is today known as U. S. Route 40. We wish they had left more records.

The records which are available show that the Mericle church, near Bremen, was organized in 1809 with about twenty-five charter members. Elijah Schofield and Jacob Staley

were credited with preaching there when the church was organized. Brother Schofield is also credited with being one of the elders present when the Jonathan Creek congregation was organized in 1817. In all probability there were nearly twenty-five members in this congregation at the time of organization. Another elder who undoubtedly helped with the organization was Dan Snider, who had been conducting services for the community since about 1806.

It seems very likely that soon after the organization of the Jonathan Creek church in 1817 a house of worship was built at the north edge of the village of Mount Perry. Perhaps it was used for ten years or more. It may have been because of local problems with the surrounding denominations, or the discouragements rendered by Annual Meeting on using houses of worship, that the congregation sold the property to the Methodists in 1833.

During the period of worship in the homes, following 1833, more members began to settle in Thorn and Hopewell townships, and others south of Zanesville. During these years of the thirties and the forties, they seemed to gather more of a mission spirit. Something seemed to challenge our people, for all over the Brotherhood meetinghouses were being built soon after the fifties. The first meetinghouse in this community was built on the John Mericle farm near Bremen. In

The Jonathan Creek Church



1865 the Goshen meetinghouse was built south of Zanesville. The records indicate that the so-called Helser house at Zions-town was used as the main center for the Jonathan Creek congregation. In 1878 they built another church east of Glenford; it was called Greenwood. The congregation was now growing. It had been reported that as early as 1868 they had tried to have a Sunday school. Services were usually held every month or sometimes twice a month, especially in the summer months. One is impressed with the deep conviction and devotion that these people must have had for their Lord when he considers the large amount of effort and work that was necessary to take a family to and from church at these various meetinghouses.

The church built here in 1855 was a very good one for its day. It was of the typical style being built by the Brethren at that time. By the time these church houses were being built, the congregation was beginning to take on a more permanent form. Soon services and communions began to be more regular. Diversified services, such as Sunday schools, music schools, mission movements, and evangelistic (protracted) meetings were held more frequently.

In the early 1880's this congregation was also hit by the divisions that were taking place over the Brotherhood. The group that left the congregation became affiliated with the Progressive Brethren movement. Thus both churches sought for more members and better leadership.

In 1889 the churches near Bremen united into one congregation and at that same time the Bremen congregation was transferred to Southern Ohio.

Fires, which were common in those days, were no respecters of persons, and not even of churches. On Sunday afternoon, May 17, 1896, a spark from a nearby fire landed on the roof of the Greenwood church; it burned to the ground. The people rallied and immediately went to work. On the following Saturday a special council meeting was called, at which it was decided to set out at once to build another church at the same place. Solicitors were appointed in each of the three houses of the congregation, namely, Goshen, Greenwood, and Zions-town. It was also decided to go ahead with the communion in June, as planned. Another interesting record of that special council was that the insuring of the house at Zions-town was discussed. At that time many Brethren

considered that insurance was wrong. It was a busy summer. The usual story took place, for when folks are busy for the Lord the church prospers. On Sunday, August 31, 1896, dedication services were held for the new church house. Quincy Leckrone preached the dedication sermon, assisted in the service by Samuel Orr and Elijah Horn.

The church continued to grow even though it might have been called a slow growth. More interest was being aroused. On May 8 and 9 of 1901, the members held a two-day council meeting. It was decided to divide the congregation into three separate congregations. Those members living near the lines of division would be permitted to put their membership into the church of their preference. A membership list that was recently found is believed to be the list of members at the time of that council. One hundred eleven members went with the Jonathan Creek church, the name to be retained by the Ziontown house; forty-seven went with the Greenwood church near Glenford; and forty-three went with the Goshen church south of Zanesville. Each church received one or more ministers in the division. Elijah Horn was in the Goshen church; Samuel Orr and Quincy Leckrone were in the Greenwood congregation; and Whitmore Arnold was with the Jonathan Creek (Ziontown) people.

By August of 1901 the Goshen congregation had expanded. A church house in White Cottage having been bought and remodeled, dedication services for it were held on that day, Quincy Leckrone preaching the dedication sermon with Elijah Horn assisting in the service. Services were held at both the Goshen and the White Cottage church. At the same council at which the members divided the congregation into three organizations, Frank Arnold was elected a minister; feeling that he could not serve in that capacity, he was not installed.

At a council meeting on August 13, 1904, the Jonathan Creek congregation decided to call two ministers. A. W. Dupler and Floyd Helser were elected. Brother Helser felt that he could not accept the call. At the next council held on October 8, 1904, Brother Dupler was installed. In August it was agreed to elect two deacons. However, the vote was so scattered that there was no election.

The last item of business at the August council was to appoint a committee to see about building a new church or

to determine the cost of remodeling the old one. At the October 8 council, it was decided to try to build a new church and the drawing of plans was authorized. On January 21, 1905, it was decided to get a carpenter to estimate the cost for the frame of a building fifteen feet square. On April 1, 1905, final approval of the building project was given. Apparently the framing and the sheeting were to be donated and the total cost of the structure was not to exceed twenty-five hundred dollars. A committee composed of Clinton Helser, Marion Leckrone, and John Horn was appointed to oversee the razing of the old church house. C. F. Helser, David Helser, and A. W. Dupler were the planning committee for the new church building. Services during the summer and the next winter were held in the Fisher schoolhouse.

Special council meetings were called at various times in regard to building the new church. On October 28, 1905, the name Olivet, which had been suggested by A. W. Dupler, was selected for the new church house. On April 29, 1906, fifty-one years after the first church had been built on the same spot, the new church building was dedicated. E. S. Young preached the dedication sermon. For many years the church was still called Jonathan Creek. On December 12, 1922, the Secretary of the State of Ohio issued the official incorporation papers officially designating the name of the church as Olivet.

In 1907 Brother and Sister W. W. Dupler moved from the congregation. On August 18, 1917, at a regular council meeting, Albert D. Helser was called to the ministry and was installed. On August 4, 1921, the church voted to call Frank A. Meyers as pastor. A parsonage was bought from Ray Helser. Immediately the members of the church set out to improve it. Under the leadership of Brother Meyers the church did many things to move toward a fuller and more active program. He served the church three years and then moved to Pennsylvania. Albert D. Helser went with Stover Kulp to pioneer in a Brethren mission in Nigeria.

On July 1, 1924, Clyde Mulligan was installed as pastor. Under his leadership the church needed to expand its facilities. During 1927 and 1928 there was a remodeling program which consisted of putting in a partial basement and building a Sunday-school addition to the existent building. Dedication services for these enlarged facilities were held one Sunday in

June 1928, with C. C. Ellis as the speaker. These improvements added life and zeal to the growing congregation. Brother Mulligan remained until 1934 when he was called to the pastorate at Hartville, Ohio.

One of the reasons for a more substantial growth was the fact that the Bremen church closed in 1925 and the Greenwood church in 1926. Some of the members from these two congregations began to attend regularly at Olivet.

On October 14, 1934, Wilbur Bantz was installed as pastor. During his time here, money was raised for the redecoration of the main auditorium. After about three years of service, Brother Bantz accepted the pastorate of a church in another district.

On August 1, 1937, the members voted to employ Brother Ora DeLauter as their pastor. The church cabinet voted on February 7, 1938, to recommend to the council that additional land be bought as the site of a parsonage. On February 7, 1938, the council authorized the trustees to purchase eight acres. A more adequate water system was provided for the parsonage. In October 1938 it was voted to hook up the parsonage and the church to the rural electrification lines so that the voltage would be that of the average power. On September 27, 1939, it was agreed to buy and use individual communion cups. These and other decisions were signs of an active program. Brother DeLauter served until 1943, when he became the director of Civilian Public Service Camp number 240-4, at Williamsport, Maryland; there he served concurrently as the fieldman for the Middle Maryland District.

In September of 1943 Brother Ralph Fry came to us as our pastor. The war years were on and people everywhere were moving here and there. This made for a period of unrest in our American life. Brother Fry served the church one year and then accepted a call to the pastorate of the church in Shepherd, Michigan.

After some months the church agreed to call Brother L. M. Baldwin of La Place, Illinois, to the pastorate. He came to Olivet the first of January 1945. It fell to his lot to get the members to cooperate and move forward with a more active program. The average attendance increased from seventy-nine in the Sunday school in 1945 to ninety-seven in 1948 and from eighty-one in the morning service to one hundred two.

Brother Baldwin accepted a call to the Morrill church in Kansas and late in August 1948 moved to that field of service. A few days later Kenneth Hollinger with his family moved into the parsonage.

Brother Hollinger resigned the pastorate of the Olivet church on March 1, 1957, to accept a call to the New Paris church in Northern Indiana. During his term of service at Olivet many improvements were made to the parsonage and the church building. A new well provided for a more adequate water supply at the parsonage and at the church. A new



The Olivet Church

heating system was installed in the church. The platform in the sanctuary was raised and enlarged. The young people raised their own money to redecorate the basement and did much of the work. Rededication services were conducted by J. H. Mathis for these improvements on Sunday, August 6, 1950. The average church-school attendance and the attendance at morning worship increased. Brother Hollinger was a very active member of the mission board of the district.

Guy Fern assumed the pastorate on September 1, 1958. During the interval that the church was without a pastor, Paul Getz, a licensed resident minister, filled the pulpit. Brother Fern resigned in the spring of 1962 to go to

Pennsylvania. A. B. Pierson became our pastor in July 1962, coming to Olivet from the Girard, Illinois, church. He is no newcomer to Northeastern Ohio, having pastored the Ashland Dickey church from 1958 to 1961.

The Olivet church put an addition sixteen by forty-two feet in size to the present building in 1961. This addition contains new restrooms, a women's fellowship room, a new stairway, and a hall on the first floor. The basement level contains a new kitchen and the pastor's study.

THE OWL CREEK CHURCH

In 1808, settlers began coming from Morrison's Cove, Pennsylvania, according to the histories of Knox and Richland counties. Among the early settlers were Henry Markley and John Brown and their families, who came from Pennsylvania in 1808 and located in Berlin Township, Knox County. John and Elizabeth Keeth Leedy and their family came in 1811. John Maltzbaugh came about 1815. It is believed that the Berringers and the Christopher Brolliers came about 1820. By that time there were quite a number of settlers in northern Knox and southern Richland counties, many of whom were German Baptists. Christopher Brollier erected and operated the first gristmill in the community.

It has been said of the German Baptist Brethren:

It was the habit of this society in those days, and part of their religious creed, "to feed the multitude" and they therefore held services every two or three weeks in the cabins of the members and invited everyone to come, spreading a large table with all the good things the soil and forest produced. The members of the society and the older people sat down to the table, after which everybody present was invited to the repast. When the wants of the "Inner Man" were satisfied and everybody [was] in good humor, the preaching began; everyone was in good condition to receive the Gospel and look favorably upon its teachings.

John Maltzbaugh organized the church in this community about 1823 with fifty to sixty members. Among the first were

the Brolliers, Barringers, Brumbaughs, Henry Markleys, John Browns, John Leedys, Joseph Hetricks, Jacob Garbers, John Longs, and Daniel H. Grubbs. Abraham H. Leedy and wife and Martin Spohn and wife became members in 1832. Jacob and Nancy Brumbaugh Loos, Mary Cocanower, Jacob and Susannah Bosteter, and Susan Bosteter were among the members of 1836. Jacob and Susannah Burger, Henry Hess and wife, Samuel Spohn and wife, Andrew and Elizabeth Bechtel, David and Margaret Long, Abner Fidler, William Murray, and James Murray were here in 1855. Henry and Elizabeth Grubb Keller became members in 1858. John and Eva Snyder and Caleb and Nancy Price are listed in 1860.

In 1841 Henry B. Davy and Abraham Leedy were elected to the ministry. Later Henry Keller, Abner Fidler, and William Murray were elected. Others called to the ministry down through the years were Walter D. Keller and Willard Grant.

Among those who have been shepherds of the congregation are the following: John Maltzbaugh (who organized the society about 1823) presided from that date until his death on September 14, 1858. He was assisted by Jacob Garber, a minister who came from the East and who died in 1845. Abraham Leedy served the congregation from 1858 until his death in November 1869. Morgan Workman of the Loudonville church was the presiding elder from 1869 to 1875, assisted part of the time by Henry Keller and William Murray. After Elder Workman's death in 1875, Henry Keller had charge of the flock until his death on August 31, 1903. Samuel Montis, Columbus Workman of the Danville church, and Aaron Heestand were other leaders of the congregation in the early 1900's. More information about these early leaders and the early life of the church may be obtained from *A History of the Church of the Brethren: Northeastern Ohio*.

George S. Strausbaugh of Seneca County, having married one of Owl Creek's young ladies (Mabel Grubb), moved into the congregation in 1906 and was ordained to the eldership in October of that year. Except for the short time they lived in the Canton City church area, the Strausbaughs worked with the congregation in a faithful and self-sacrificing manner, while earning their livelihood on a farm, until the spring of 1926. Supply ministry was secured until J. D. Zigler and his

family moved here in September 1927. They remained as our leaders until September 1934.

Ira Long of Akron served from February 1935 until midsummer of 1937. Martin Krieger, of near Baltic, came in January 1938 and pastored the church until August 1941. In the fall of 1941, Wilbert H. Miley became the pastor; he also taught school in nearby Bellville. He was followed in September of 1943 by Walter D. Keller, who, being raised in the congregation and, as a young man, called to the ministry by it, returned to be its pastor after serving a number of churches during the intervening thirty-five years. After Brother Keller retired in September 1950, Floyd C. Emrick, a graduate of Bethany Seminary, came. In addition to being our pastor, Brother Emrick taught school for several winters and for a time was the chaplain of the Mt. Vernon state hospital; in the fall of 1956 he terminated his pastorate. On September 4, 1956, Waldo E. Kinsel, also a graduate of Bethany Seminary, moved with his family into the parsonage and began his work as full-time pastor.

The first place of worship for this congregation was built in 1854. Prior to that time, services were conducted in private homes and in schoolhouses. The new building was dedicated by John Maltzbaugh, who was assisted by H. B. Davy and Daniel Hetrick. It was then known as the Owl Creek German Baptist Brethren church. Later the name was changed to the present one. The Knox County history of 1881 states: "The German Baptists built a church about 1850. It was a substantial frame building 40 x 60 feet, about one-fourth mile north of Ankenytown. . . ." In 1899 the old church was replaced by a new and commodious one, which was dedicated October 22, 1899. Twenty-five new and well-built sheds were erected to shelter horses.

In 1931, during the pastorate of J. D. Zigler, a plan was worked out for a circle drive around the church. This also called for a change in the main entrance to the sanctuary. A vestibule was built on the east side and the pulpit was placed where the main entrance had been.

Early in 1942, Pastor W. H. Miley presented a plan for additional church-school rooms and a balcony. A second floor was built over the three rooms at the rear of the church and a forced-air heating system was installed. Sometime in the

mid-forties the horse sheds were removed and a row of pine trees was planted on the west.

In the fall of 1949, during the pastorate of W. D. Keller, additional ground was purchased to the west of the church for a parsonage site. Members and friends donated timber for the frame and finish lumber as well as much labor in the construction of the parsonage. It was completed late in the fall of 1950 and dedicated by David R. McFadden of Smithville on July 22, 1951.

On July 18, 1955, during Floyd Emrick's pastorate, work



The Owl Creek Church

was begun once more to make the facilities at Owl Creek more nearly adequate. The church was raised and a full basement with a fellowship hall, a kitchen, restrooms, and an oil heating system was installed.

In the spring of 1957, while Waldo Kinsel was our pastor, new entrances to the north and the east were erected. The following spring an attractive baptistry was built in the basement. Most of the work and some of the materials for these projects were donated by members and friends of the congregation. Rededication services were held on October 20, 1957, with Vernon F. Schwalm as the principal speaker.

THE PAINESVILLE CHURCH

As a very fitting climax to the 1954 district conference the home mission board announced plans to begin a new fellowship in Painesville.

On November 20, 1954, the district had the inspiring experience of laying the cornerstone for the chapel. During the winter months the parsonage-chapel was completed. In April of 1955 Arthur H. Hess was secured to be the first pastor. After Annual Conference of that year a vacation church school was held with over sixty enrolled. Public worship began on June 23, 1955, at the close of vacation school, with an attendance of approximately twenty-five persons.

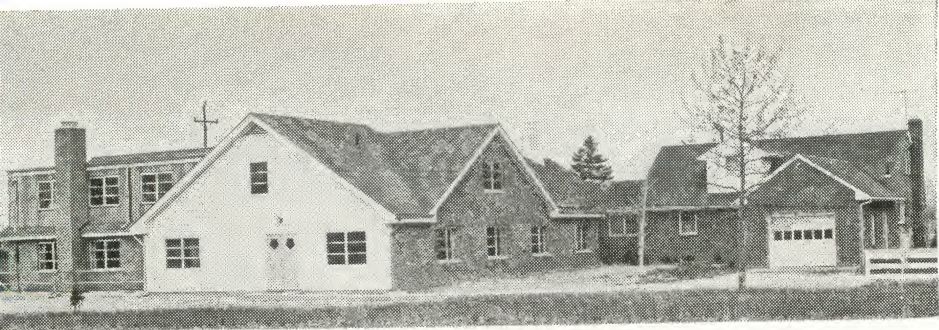
On Sunday afternoon, July 17, 1955, dedication services were held with Edward K. Ziegler as speaker.

During the following four years, church-school classes were held in the parsonage basement and the parsonage garage. Attendance at morning worship increased, and soon new pews were added.

In the fall of 1959 the church voted to proceed with the construction of the educational unit. After eight months of planning and many hours of labor donated by the members, the building was completed at a cost of sixty-five thousand dollars. The dedication services for the first unit were held on June 26, 1960, Galen B. Ogden, the executive secretary of the Ministry and Home Mission Commission, being the speaker. Two units remain to be built — a fellowship hall designed to

First Units of the Painesville Church





The Painesville Church

seat three hundred persons and a sanctuary planned to provide a worship center for three hundred fifty persons.

Seeking to serve a growing community, the congregation inaugurated duplicate worship services in October 1962.

The membership of the Painesville church as of October 1962 is one hundred forty.

THE PARADISE CHURCH

The Church of the Brethren was organized in Greene Township, Wayne County, in 1826. It was the third church to be organized in the township, in which the first settlement was made in 1811. In the spring of 1811, Michael Thomas, with his wife and seven children, migrated from Washington County, Pennsylvania, and settled on the Bechtel farm west of Orrville, which is now owned by John Baab.

The settlement at Georgetown along State Route Five near the East Chippewa church occurred a little later the same year. Here was a clearing of from eight to ten acres, the site of an Indian village, where for many years numerous herbs used by the red man for medicine were to be found growing in profusion. This was also the site of the Leisure house, which was from 1877 to 1880 a meeting place of the Orrville church.

During the first years after the church was organized, Sunday worship services were held at the farm home of John Shumaker, north of Smithville, presently owned by Menno Kaufman.

In 1841, the group erected a brick building on a plot of ground two and a half miles southeast of Smithville along what is now County Road 44 at its intersection with County

Road 29 near the settlement called Paradise. The plot of ground was donated to the church by Elder Cyrus Hoover, being a part of the farm on which he lived; this farm is presently owned and occupied by a great-granddaughter and her family, Mr. and Mrs. Heber Buchwalter. In 1873, bricks from this building were used in the foundation of a new frame building on the same lot, just north of the original church.

This building was rebuilt in 1898. Again in 1952 it was extensively remodeled, a full basement with modern conveniences and more classrooms being added.

During the summer months of 1874, Solomon King organized the Paradise union Sunday school for the entire community. It was in session during the summer months only until 1900, when it became a permanent organization.

Because the worshipers came from a widespread territory, a decision was made in 1877 to divide the church into three congregations — Orrville, Chippewa, and Wooster. The latter group remained at the original location with Morgan Workman the first elder. There were about one hundred charter members, among whom were two ministers, Cyrus Hoover and D. M. Irvin.

Services were also held in the Moscow Baptist church along Route 30 from 1877 to 1879, when a house of worship was purchased and called the Fountain Hill church. Here services were held every two weeks until the autumn of 1906, when they were discontinued because the condition of the house was such that it could not be heated comfortably during the winter.

In 1879, Cyrus Hoover was ordained and given oversight of the Wooster church. He worked efficiently in that capacity until his death in 1901, after which Eli Holmes was chosen to preside. Resident ministers were D. M. Irvin, David Smith, D. M. Brubaker, A. I. Heestand, and R. M. Moomaw, the latter being the first minister called to the pastoral office as the church moved from the free to the paid ministry. Since then the church has been served in this capacity by the following ministers: W. D. Fisher, George Sheets, Edward M. Culler, Charles H. Deardorff, Thomas E. Shoemaker, and Willard L. Grant, who is the present pastor. Those recorded as having been elected to the ministry in more recent years are W. Glenn McFadden, Carl Showalter, and Harold Showalter.

When members of the River Brethren Church came from the Susquehanna River Valley of Pennsylvania in 1843 to settle in the community, they became the sixth church to organize in Greene Township. They built a church in the village of Smithville, on the corner of a plot of ground where there is now a small cemetery and on the spot where the water tank stands. Acquiring an interest in the Paradise union church about 1900, they discontinued services in their church in Smithville. Their services were held one Sunday a month



The Paradise Church

while Church of the Brethren services were held three Sundays a month. This arrangement continued until 1937, when the Wooster Brethren church became the sole owners of the property by purchasing the River Brethren interest. Thus ended many years of congenial association of the two faiths.

The decision to change the name from the Wooster church to the Paradise church was made in 1948, the purpose being to clarify the location.

In 1947 a home on South Summit Street in Smithville was purchased and has since then been the parsonage.

The Paradise church gives full support to community religious emphases, cooperating in weekday religious education in the public schools, a vacation church school, union community services, and other interdenominational activities. The

members show their concern for the world's needy people, for both home and foreign missions, for Christian higher education, and for the care of our senior citizens by continued support of the district and Brotherhood outreach programs.

The Annual Meeting was held twice within the territory of the Wooster church; first, on June 12, 1848, five miles southeast of Orrville, at the farm home of Jacob Kurtz in East Union Township; and second, on May 21, 1872, at the farm home of Elder Cyrus Hoover, near Weilersville, adjoining the Paradise church. This meeting is recorded as having been attended by about seven thousand persons.

THE READING CHURCH

The present Reading church is an offspring of the old Sandy church, which was located in the early 1820's in the western end of Columbiana County, in Knox Township. In the years between 1820 and 1825, about fifty members moved to this part of the state from Mahoning County and from Pennsylvania, Virginia, and Maryland. The first permanent settler in the township was John Thomas, who came from Pennsylvania.

The early meetings of these German Baptists were held in log houses, without any organization, as early as 1810. The families of Peter Summers, John Niswander, and Samuel and Henry Thomas comprised the original group. Sometime between 1826 and 1835, Abraham Heestand (Hiestand or Heastand) with his family moved to the western end of Columbiana County and located on a farm surrounding the present church grounds, which he donated to the congregation. An able leader and worker, with the assistance of others he was influential in developing a community that grew into a populous and prosperous church.

The Sandy church included what is now known as the Freeburg, Reading, and Science Hill churches. In 1860 the Sandy church established a mission, known as Liberty, four miles west of Minerva. Meetings were held in various places until 1860, at which time a house of worship was erected.

Lewis Glass was the first minister. In 1878 the church house was enlarged to its present proportions, forty by ninety feet. The membership of the congregation in 1861 was two hundred forty-nine. Records of early communions held at individual homes were kept as early as 1856. The first communion held in the church house was that of June 9, 1880.

One of the first ministerial meetings in the district was held in the Reading church on May 6 and 7, 1892. The church house provided ample room for a meeting of this kind.

At a council meeting held on August 18, 1900, the Sandy congregation was divided into two sections, all of the congregation west of the Stark and Columbiana county line to be called the Freeburg congregation and the others to be known as the Reading church. Thus came to an end the Sandy organization.

Many changes have been made through the years toward modernizing the building. A furnace was installed and a piano was purchased. This improvement was followed by reversing the seats, with the pulpit being placed in the north end of the church. Later, electricity was installed. Several years ago new pulpit furniture was presented to the church in memory of Mr. and Mrs. Walter G. Stoffer by their family. The kitchen was modernized and restrooms were installed in the basement in 1952.

A mural painting depicting the Twenty-third Psalm was presented to the church by Rena and Mary Heestand in memory of their parents, Mr. and Mrs. Samuel Heestand and Mr. and Mrs. Isaac Heestand.

In July 1952, the members voted to purchase a tract of land on which to erect a ready-cut house for a parsonage, the gift of Lela and Kenneth Cope. Under the direction of John Baker, Walter Johnson, and Donald Hoffman, and with much volunteer labor, the parsonage was finished in November. It was dedicated on Sunday afternoon, November 16, 1952; C. H. Deardorff delivered the dedicatory address. A gift of new living-room and dining-room furniture and accessories for the parsonage was presented on December 16, 1952, by Lela and Kenneth Cope in memory of Mrs. Cope's grandparents, Mr. and Mrs. Eli Stroup.

These are some of the ministers who have worked in the church since its beginning in 1825 (the list includes those who



The Reading Church

served Sandy, Freeburg, and Reading): Abraham Heestand, John Nicholson, Lewis Glass, Edward Loomis, Eli Stroup, M. W. Hahn, Noah Longanecker, John F. Kahler, J. J. Hoover, David Byers, Joseph Heffner, A. W. Harrold, A. I. Heestand, Floyd Irvin, F. B. Weimer, G. S. Strausbaugh, S. B. Stuckey, Aaron Shively, D. F. Stuckey, M. M. Taylor, J. C. Inman, E. G. Diehm, G. K. Beach, J. I. Byler, J. D. Zigler, Adam H. Miller, Paul Miller, Harvey Lehman, I. R. Beery, Dale Gibboney, and Raymond Ridsen. Joseph Heffner was called to the ministry by the Reading church in 1905.

Raymond Ridsen, who was born and reared in Homeworth, became a member of the Reading church in 1935; here he was licensed to the ministry in 1937 and ordained in 1938. After pastorates in Oklahoma, Wisconsin, and Indiana, he was called by his home church as its pastor in 1952. He remained in the parish until 1957.

Among the deacons of the Sandy congregation have been John Weaver, William L. Myers, D. E. Bowman, D. S. Bowman, David Shively, Peter Stouffer, A. Wyman, Eli Thomas, Frank Weaver, James Benner, Levi Heestand, Samuel Stouffer, John Culler, and Samuel Heestand.

The Reading church elected the following deacons: B. F.

Roose, Edwin Garman, Walter G. Stoffer, Owen C. Hahn, James M. Thomas, Donald Hoffman, Daniel Braid, Walter Kimes, Earl Stroup, and Walter Johnson. Charles Messer, a deacon, moved into the community with his family from Iowa.

As a part of the missionary activity of the church, the young married people's class contributed generously to the support of Hazel Messer while she was in India.

A well was drilled at the parsonage in November 1957, and a gas furnace was installed in the church in the fall of 1959. The church received a generous legacy from the estate of Jesse and Mary Teegarden of Cleveland; Mary Teegarden was a former member of the church. Extensive remodeling was done between 1960 and 1962: a new entrance was built on the east side of the church; the sanctuary was remodeled with the pulpit again being placed at the south end of the building; the fellowship hall was paneled; a new floor and a new ceiling were installed; and a church-school room was built in the basement.

Willis Bosserman was our pastor from September 1, 1957, to September 1, 1959. Loren Frantz was with us from September 1, 1961, to May 1, 1962. The present pastor, Robert L. Heeter, began his service on July 15, 1962.

THE RICHLAND CHURCH

As the Brethren moved westward after the Revolutionary War, they were in search of good farming land. Consequently a large percentage of our present Brotherhood membership is clustered in the states of Ohio, Indiana, and Illinois.

A group of these people settled in Franklin Township, Richland County. Here they organized a congregation sometime between 1830 and 1840. Calling this congregation the Tunker Society, they held their meetings in the houses of Jacob Whisler and Henry Worst and in the schoolhouse. The first members were Jacob and Henry Whisler, Christian Rittenhouse, Samuel and Jacob Landes and their wives, and Joseph Rittenhouse and his wife. The early leaders were James Tracy, Henry Showalter, and Elias Dickey.

In 1857, land was given for a building site by John Kendall

and Michael Keith, according to records kept by Edna Porter Pifer. The following year a small church was built. At the time of the two-hundred-fiftieth anniversary of the Church of the Brethren (1958), we of the Richland church were privileged to celebrate our one-hundredth anniversary.

The first love feasts were two-day meetings beginning at 10:30 A.M., on Saturday. At that time the congregation gathered for a short worship service followed by a dinner cooked in a large open kettle. Two of the members had been appointed to buy a beef and butcher it in preparation for this occasion. After the Saturday noon meal, the members gathered for an afternoon of preaching and prayer in preparation for the communion service. On Saturday evening they gathered around the table for the footwashing service and their fellowship meal followed by the communion service. Many visitors came from a distance and spent the night with members living close to the church. On Sunday, morning and afternoon preaching services were held, the noon meal being served at the church. Love feasts were held in the homes and the barns of the members until 1898, when a thirty-foot addition was made to the original church building. This provided ample room for the love feasts to be held in the church and for overnight visitors to be housed in a back room.

Some of the ministers serving the church under the free-ministry system were James Tracy (1840); Henry Showalter (1852); William Murray (1870); Peter Helfer (1884); James McMullen (1887); and Levi Feightner (1889).

On April 9, 1907, a parsonage was purchased. The following year, Ira Long came with his family to pastor the church. He remained until 1916. Lester Heisey was here from 1916 to 1921. Chris Lehman came in 1921 and was with us until 1924. For a period of three years the church had no resident pastor, the pulpit being filled by W. L. Desenberg and Aaron Heaston. In 1927, J. W. Fyock was called. R. H. Cox came to us from Pennsylvania in 1930 and served the church until 1936. F. Blake Million was then with us from 1936 until 1958. J. Herman Reinke now ministers to the congregation.

On April 27, 1890, the first Sunday school was organized with N. W. Helfer as superintendent, Daniel Kline as assistant, and Samuel Porter as secretary. There were four teachers and twenty-four pupils present. The school was held from

April 1 to November 1 for a trial period, and then was continued. One year later there were only five in attendance, but they persevered; at the close of the next six months the average attendance was thirty. In four years it had reached seventy and by 1895 had reached one hundred twenty-five.

The membership of the church also grew. In 1858, at the time the church house was built, there were forty members. By 1888 there were fifty-four; in 1918, sixty-nine; in 1948, one hundred twenty; and now, in 1962, one hundred twenty.

The first Christian workers meeting was organized in 1909 under the pastoral leadership of Ira Long.

In 1920, the church requested the district meetings involved to change the line and place the Richland church in the Northeastern District of Ohio instead of Northwestern Ohio. The request was granted.

The missionary outreach of the church went forward along with its internal growth. In May 1926 the church council adopted the following recommendations: (1) to make the Lincoln Heights mission permanent; (2) to invite the district mission board in to look over the field; (3) to call Sister Etta



The Richland Church

Helman to work in the church and mission. For two years a goodly number of members went in to the Lincoln Heights mission on Sunday afternoons as volunteer workers. After Brother Fyock came, the church shared him with the mission. In the council meeting of October 1929, the home mission board recommended that the Lincoln Heights mission be placed under its supervision for one year. The members of the mission board at that time were Brethren Stuckey, Taylor, Cassel, McFadden, and Shepfer. The mission continued under their supervision. At the council meeting of December 1934, the Richland church relinquished all responsibility toward the mission.

In 1948 the church building was remodeled. The original structure was raised and moved back on the lot. A full basement and a vestibule were added. On May 15, 1949, the newly remodeled facilities were dedicated, W. H. Miley giving the dedicatory address and D. R. McFadden delivering the dedicatory sermon.

The elders who are known to have served the church since it was transferred to Northeastern Ohio are George S. Strausbaugh, 1924-1930; R. H. Cox, 1931-1933; Ira Long, 1934-1937; C. H. Deardorff, 1938-1939; David Sower, 1940-1943; Russell Bollinger, 1944-1946; D. R. McFadden, 1947-1948; W. H. Miley, 1949; C. H. Deardorff, 1950; and J. Herman Reinke, 1951 — .

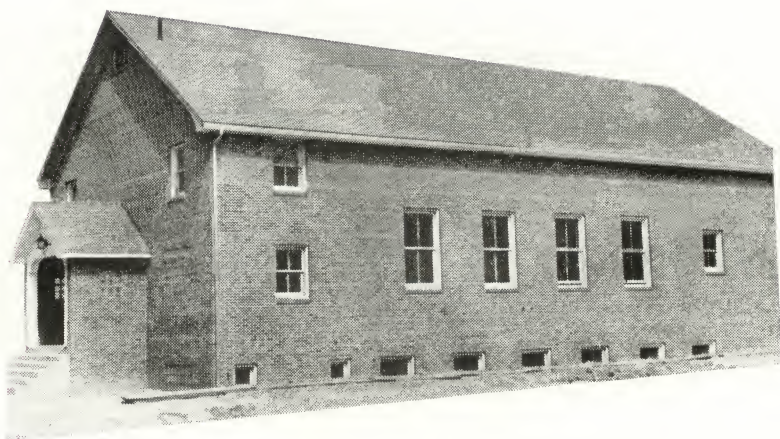
The deacons through the years have been Samuel Hetler, called to office in 1880; William Kline and N. W. Helfer, 1887; John H. Dishong, 1899; A. A. Pifer and B. F. Pifer, 1912; C. E. Copeland, Stewart Cocanour, and O. O. DeLong, 1931; Doyle McCarron, 1946; Milo Cocanour and Jack Reiner, 1953; Mark Menke, Vollie Lewis, and Stanley Weddell, 1957. We thank God also for those other faithful deacons whose names are not on record.

THE SUGARCREEK CHURCH

The Baltic congregation began holding services as one of the original groups in the union church at Sugarcreek after the church house was built in 1894.

In 1913 the Reformed and Evangelical United Brethren churches withdrew from the union house and built their own houses of worship, thus leaving only the Mennonites and the Brethren sharing in the use of its facilities.

The services in the union house continued as a union Sunday school with each of the two groups taking turns conducting the worship services until the coming of William Stauffer as pastor of the Mennonite group. Soon after his arrival, the two groups were divided with each group having its own church school and worship service. The Brethren began



The Sugarcreek Church

their Sunday school at 8:30 A.M., following with the worship service starting at 9:15. At 10:00 A.M. the Mennonite group began their Sunday school.

In April 1954 the Mennonites suggested to the Brethren that we consider buying their interest or selling our interest in the union house and separating completely. The Brethren met in council at Sugarcreek, on October 25, 1954, and decided to enter into negotiations with the Mennonites on their proposal. The official board of the church, consisting of Moderator Harlan C. Grubb, Pastor Guy S. Fern, Ministers Edward Shepfer and W. D. Fisher, Deacons Joseph Moomaw, Edison Moomaw, Peter Domer, Glen Domer, Clayton Miller, and Harold Snyder, and Trustees Calvin Brown and Harold

Domer were appointed to meet with the Mennonite committee.

After many meetings, the Mennonites made it known to our committee that they wanted to buy our interest in the house and asked us to set a figure that we would accept. Our committee then met and, after considering such things as the worth of the building, the state of repair, the cost of erecting a new church house, and other similar factors, decided on fifteen thousand dollars as a fair price for our equity. This figure was accepted by the congregation on June 1, 1955. Following this action, preliminary building plans were drawn up and presented to us by Wilbur Shoemaker of North Canton.

At about the same time the Mennonites agreed to pay us the sum we had requested. On August 8, when the trustees met, the two Brethren representatives, Calvin Brown and Harold Domer, signed the deed over to the Mennonites and received their check. During the time the Brethren continued to use the building they paid one hundred dollars a month as rent.

At the 1955 district conference the members of the Baltic congregation who worshiped at Sugarcreek petitioned for and received permission to organize as a separate congregation. The last joint council meeting of the two groups was held at the Baltic house on September 2. The Sugarcreek members approved the building plans that same night.

One of the last acts of the negotiating committee was the appointment of a building committee consisting of Edison Moomaw, Junior Trachsel, Harry Domer, Warren Burger, and Harold Domer. On Sunday morning, September 25, these were approved and authorized to be the first trustee board as well as the building committee. The negotiating committee also appointed a building fund committee composed of Edward Shepfer, Calvin Brown, and Robert Brown.

The excavating for the new building on Yoder Avenue, Sugarcreek, began on September 17. Our first service in it was held in the basement on March 4, 1956. The dedication services were held on August 12 of that year, President Calvert N. Ellis of Juniata College being the guest speaker.

At the time of this writing (1962), Robert P. Fryman is ministering to the young congregation as its pastor.

THE WHITE COTTAGE CHURCH

In 1901 the old Jonathan Creek church was divided into three congregations: Jonathan Creek, Greenwood, and Goshen. The Goshen territory included all of Muskingum County, containing thirty-nine members.

Quincy Leckrone was elected pastor of the new congregation. The first deacon was M. W. Printz, who was elected in 1901.

Elijah Horn, a local member, had previously served the Jonathan Creek church as a free minister; preaching mainly at the Goshen house, he went also to the Helser house and to Greenwood.

The Goshen church house was located about seven miles southwest of Zanesville on the Roseville Road. A second church house, the old White Cottage house in the town of the same name, was purchased through the influence of Brother Printz in 1901. Built in 1851 and owned by the local Methodist Episcopal church, the structure was of the traditional rectangular meetinghouse type. The Methodists, having just built a new church, accepted the offer of the Brethren, who then rededicated the building on August 14, 1901. Quincy Leckrone conducted the services, assisted by Elijah Horn and other ministers.

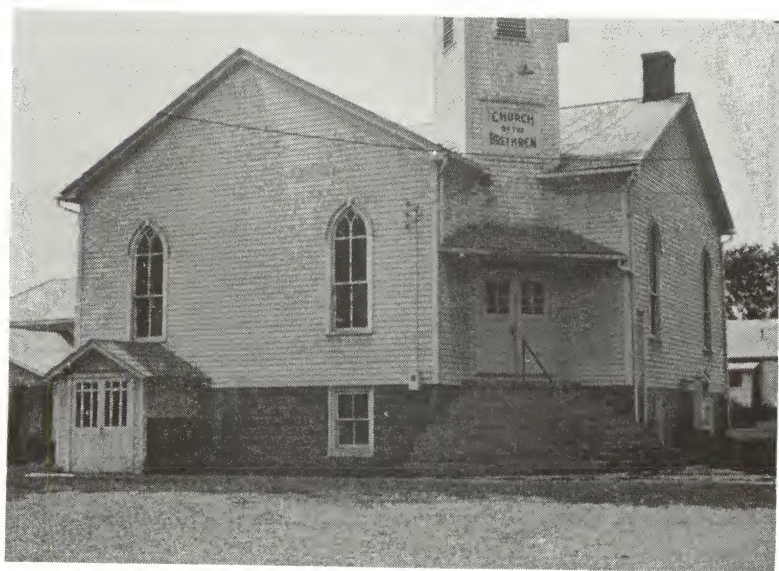
From 1906 to 1921 regular services were not held in this church. Meetings were conducted irregularly by visiting ministers. Brother Leckrone was the pastor until 1906. Brother and Sister Quinter Horn were elected to the deaconship on October 19, 1911. In the summer of 1916 Brother Leckrone organized a Sunday school, which was held on alternate Sundays in the White Cottage and Goshen houses. Until the school's reorganization in 1918, the classes, which were continued in both houses, were held only in the summers. In the spring of 1923 a weekly Sunday school was started at White Cottage.

A ladies' aid society was organized in 1918, Birdella Thompson being its first president. On July 28, 1919, Brother and Sister L. H. Gray and Brother and Sister J. F. Shrider were elected to the deaconship.

George S. Strausbaugh was chosen as the first elder of the church on April 28, 1919. Charles H. Deardorff, then living

in Michigan, was called as pastor in the spring of 1921; at that time a house was purchased and remodeled for use as a parsonage. After working with the church for nearly four and a half years, Brother Deardorff moved to Hartville. In August 1925, Ervin Weaver of Indiana moved into the parsonage; he continued here as our pastor for four years.

The older Brethren belief that to have a musical instrument in the church was a sin was modified in 1924 when Sister Zella Williams donated an organ to the White Cottage house; it was



The White Cottage Church

used until 1927, in which year the young people's class of the church school bought a piano. Another piano was later purchased for use in the basement.

In 1926 the Goshen house was robbed three times. In the first case all the linens, dishes, and a borrowed stove were taken during the night following a love feast. Several months later the lighting plant was stolen. Two weeks after this the carpets, the pulpit Bible, and even the velvet on the pulpit were taken. The house was then closed and all services were held at White Cottage.

Following the sale of the Goshen house in 1929, the district meeting granted the congregation permission to change its name to White Cottage.

Clinton I. Weber of Illinois answered the call of the church for a pastor in September 1929. Brother Weber remained with us for five years, during which period he took four years of college work at Muskingum College, in New Concord.

In March 1930 a B.Y.P.D. was organized, the following officers being elected: Goldie Brown Slack, president; Reta Kelly Rucker, secretary-treasurer; and Clinton Weber, adult adviser.

Evelyn Horn, a member of the congregation, left in June 1930 for Nigeria to work as a registered nurse in the missionary program. The congregation provided one half of her support during her years there.

On September 1, 1934, when J. D. Zigler came from the Owl Creek church to become our pastor, he found a church building with facilities quite inadequate to accommodate the expanding program of the congregation and in need of extensive repair. In the spring of 1935 it was decided to remodel the building, adding ten feet on one end and ten feet on one side for church-school rooms. The old structure was raised and a basement was dug under it. A small debt which remained after the completion of the remodeling was soon paid in full and the note was burned on December 4, 1939. J. Perry Prather of Dayton preached the dedicatory sermon on October 20, 1935. Quincy Leckrone, who had preached the dedicatory sermon in 1901, read the history of the church.

Events of significance to the church took place during the next few years. Paul F. Shrider was called to the ministry on May 5, 1936; two years later he was installed into the full ministry. On September 2, 1937, the name of the ladies' aid society was changed to the women's work. In 1943 Miss Mareta B. Shrider, upon graduation from Bethany Seminary, was sent to West Virginia to aid the church there; on December 1 of that year she was sent to Flat Creek, Kentucky. On November 6, 1945, the church called Charles and Hazel Roberts to be deacons.

Brother Zigler moved to Alliance in 1946. Through the efforts of the church-school superintendent, L. E. Spring, and others the church carried on without a pastor for seven

months. Then, in March 1947, H. P. Garner of Florida came to us, beginning his pastoral duties with a week of pre-Easter meetings. On April 29, Brethren Adam Miller and J. D. Zigler were in charge of installation services for Charles and Hazel Roberts as deacons and Brother and Sister H. P. Garner as pastors.

The old parsonage was sold in April 1947. A modern, more convenient cottage near the church was purchased, and the Garners moved into it early in April 1948.

On July 19, 1948, Paul and Erma Horn and Paul and Goldie Slack were called to the office of deacon. Installation services for them and the incoming pastor were held on October 9, 1951.

A number of pastoral shifts have taken place during the last twelve years. In May 1951, Brother Garner was called to the pastorate of the Bristolville church. One month later, Ivan Fausnight, with his family, came to us from Bethany Biblical Seminary. He left in August 1955 to assume the Maple Grove pastorate. On September 1 of that year Alvin Kintner came from Adrian, Michigan; he was our pastor until August 1959, when he went to the New Philadelphia church. That autumn Wayne P. Harman came from West Lafayette to be our interim pastor; later he decided to remain on a full-time basis. On April 12, 1960, the church asked for his ordination. Alvin Kintner, representing the district ministerial board, conducted the ordination on the following May 22.

We observed our fiftieth anniversary as a congregation (which was the one-hundredth anniversary for our building) with an all-day meeting on September 16, 1951. J. D. Zigler, a former pastor, was the morning speaker. The traditional basket dinner was served at noon. Speakers in the afternoon included William Worstall, Quincy Leckrone, Merlin Kelly, Missionary Evelyn Horn, and Ivan Fausnight. The Mount Perry chorus provided music.

Other happenings in recent years are illustrative of the progress being made in our congregational life and outlook. In October 1951 the council meeting approved the preparation of a budget; a central treasurer now handles all church accounts. On September 12, 1954, a dedication service was held for our new organ and chimes; Paul Hurd furnished special music for this service. During the school year of

1953-1954, Peter Semler, a German exchange student, lived with the F. R. Worstall family and was active in our youth and general church groups.

THE WOODWORTH CHURCH

In 1900, Woodworth was one of those characteristic rural villages consisting of several dozen houses, a general store, a post office, a school, and three saloons. Mr. and Mrs. D. N. Garver had moved into the community several years before and had become acquainted with the people and their customs. The Garvers, having been reared in Christian homes, felt the need for some definite Christian organization in the community. One day Brother Garver stopped at the store of S. A. Coler, where he and Mrs. Coler talked over the problem of starting a Sunday school. They decided to ask the school board members for the use of the schoolhouse on Sunday afternoons for the purpose of starting a union Sunday school. The members of the board gave their consent, and within several weeks a school was organized. This was in 1904.

It was slow work trying to start a Sunday school in a community where many of the people were in the habit of spending their Sundays at ballgames or in saloons. Sometimes there were eight people present and the offering might amount to ten cents.

Early in 1916, N. A. Kaercher, having had the experience of closing his eyes expecting to be shot as he stood against a brick wall in Mexico with several other men and then opening them to find himself a free man, decided that he would like to do something definite to help the people of his community. He learned that the schoolhouse in Woodworth would be sold. In May he bought the property, including an acre of valuable land and the well-constructed brick building, for one thousand dollars. He then arranged with J. I. Byler, the superintendent of the Mennonite mission in Youngstown, to be responsible for the Sunday afternoon services for a period of six months. At the same time William Krepps of Woodworth was secured to be the superintendent of the Sunday school.

The work continued on this basis until the latter part of 1917. The attempt to maintain a union church seemed to be unsuccessful, or at least not satisfactory, regardless of the faithful service of Mr. Byler and Mr. Krepps. The people then realized that they needed a definite organization to take over the work. Four different denominations were approached to take charge of it, but none of them seemed interested.

Brother Garver talked to many of the neighbors about the beliefs and principles of the Church of the Brethren and distributed church literature among them. After a time it was decided to call in a minister to preach on the doctrines of the



D. N. and Martha Garver

Brethren and then to attempt an organization. O. P. Haines of Cerro Gordo, Illinois, was secured to hold a three-week series of meetings.

The services began on January 22, 1918, and continued until February 9. As a result, thirty-two people from eleven different creeds were baptized, the first of whom were Mr. and Mrs. Byler. The following summer eight or ten more were received into the church by baptism and letter.

The memory of the first love feast was very sacred to those who participated. About sixty persons, including the new

members and some visitors from the Bethel and Zion Hill congregations, surrounded the Lord's table.

On February 9 of that year an organization was effected and named the Woodworth Church of the Brethren. It was decided to hold a morning and an evening service each Sunday. Then Brother Byler was elected to and ordained to the ministry. J. F. Kahler was elected elder-in-charge.

The charter members of the church were the following: Mr. and Mrs. D. N. Garver, Mr. and Mrs. L. S. Garver, Paul N. Garver, Ruth Garver, Esther Garver, Mr. and Mrs. J. I. Byler, Mr. and Mrs. L. F. Arner, Mr. and Mrs. Harry Jackson, Mr. and Mrs. Myron Davis, Mr. and Mrs. Edward Arner, Mr. and Mrs. Frank Cole, Stacy Jackson, Louella Jackson, Mrs. Lois Hitchcock, Ross Hitchcock, Ray Hitchcock, Alice Hitchcock, Mildred Hitchcock, Mrs. Susan Steele, Lydia Steele, Irma Ackerman, Mary Arner, Charles Cluse, Marietta Little, Mrs. Goldie Conry, Adelaide Conry, Eleanor Conry, William Hilliah, Emery Arner, Alice Benson, and Elsie Griffith.

The first offering for worldwide missions was taken on May 26, 1918.

In the spring of 1920 the trustees of the church met with N. A. Kaercher and persuaded him to transfer the deed of the church property to the Church of the Brethren. (Mr. Kaercher, not a member of the Church of the Brethren, had previously offered the property to any denomination that practiced immersion as its form of baptism.) The church was dedicated in June of the same year, O. P. Haines preaching the dedicatory sermon.

The years 1920 and 1921 brought many changes to us. The road past the church was improved. Electric lights replaced the old gasoline lights. In 1921 a basement, which provided space for two classrooms, was dug and a furnace was installed in it. The church bought pews from the Presbyterian church in Columbiana. Ruth Shriver conducted our first daily vacation church school in the summer of 1921.

After Pastor Byler terminated his services in August of 1922, the work was divided among three resident ministers, E. G. Diehm, Jonas Horst, and J. L. Mahon. This arrangement continued until November 11, 1923, when Brother Diehm was

elected pastor. Brother Byler became the elder-in-charge that same fall.

The year 1923 brought more improvements to the church. Stained-glass windows, opal and blue, displaced our "school-house" windows. Our organ having become unsatisfactory because of its condition, a piano was purchased.

In the summer of 1924, George Flory of Roanoke, Virginia, held a revival in a large tent which was pitched on the church grounds. The tent was filled to capacity every night. Many people gave their lives to Christ; thirty-four united with the Church of the Brethren by baptism, while others united with other denominations.

On the first of November 1926 John P. Harris from Saxton, Pennsylvania, became our first full-time pastor. In the spring of 1927 a parsonage was built on the western side of the church lot; it was dedicated on August 26, with Galen B. Royer preaching the dedicatory sermon. In September 1929, Brother Harris discontinued his pastorate. The parsonage was then rented and the work of the church was divided among four of our available ministers, Jonas Horst, E. G. Diehm, A. W. Harrold, and C. A. Helm. On November 10, 1929, Brother Diehm was ordained as an elder.

The conducting of the Sunday morning services continued to be divided among Brethren Diehm, Horst, and Helm (Brother Harrold having dropped out of the arrangement) until 1932, when Brother Diehm was asked to be responsible for all the services. Because he understood the acute economic conditions of all the members and because he was teaching, he acceded to a unique arrangement for his salary from the church. The schedule which was set up in 1930 was continued: the offering the first Sunday went for missions; the second Sunday toward the retirement of the parsonage debt; the third Sunday to current expenses, and the fourth Sunday to the minister. The fifth-Sunday offerings were given to the custodian. Under this arrangement the church balanced its budget.

During these years of an unobligated financial program and a growing attendance at the Sunday morning services, the church decided to start a fund for building an addition to the church house. The members contributed as freely as they could and the community was canvassed for donations. The

support given being sufficient to warrant action, on August 6, 1933, ground was broken for the addition; the work of construction followed closely.

For the summer of 1938, the pastoral committee secured the services of Clarence H. Rosenberger, a graduate of Juniata College, who was to enter Bethany Biblical Seminary in September. From September 1938 to March 1939 the pulpit was supplied by various ministers of the district while candidates for the position of full-time pastor were being investigated. Wilmer Kensinger came to Woodworth for a three-month trial period, but did not decide to locate here permanently.

It was while Brother Kensinger was here that the long-dreamed-of day arrived — the day when the congregation would move into the new church auditorium. The work had progressed slowly, but it *had* progressed. Many hours of volunteer labor had been given by the members to supplement the hired work. At last the floor was finished and the old pews were remodeled to fit into the new sanctuary. On March 26, 1939, the first regular church service was held in the new building. Edgar Diehm preached the sermon on that day.

In order that the finances of the church might be put on a more definite basis, the envelope system of giving was reestablished in January 1939. In the early years of the church this system had been used, but it had been discontinued during the depression years.

At a special council meeting held on July 26, 1939, Edward T. Angeny was called to the pastorate to begin on September 1. It was understood from the beginning that the Angenys were interested in foreign mission work and that their stay would be for only a year or two. The 1940 Annual Conference approved them as missionaries to China, and in August of that year they left Woodworth.

Upon the departure of the Angenys, the services of Elmer I. Brumbaugh of Ravenna were secured until the church could select another pastor. On October 16, 1940, Elden Petry was called to the pastorate, but later, due to circumstances over which he had no control, he asked to be released from his contract and the church granted his request with regrets. Paul Shrider was secured for the summer months of 1941. He then returned to Bethany in September.

A call was extended to Martin Krieger to do full-time pastoral work beginning September 1, 1941. He accepted the call. On November 4 of that year, Mrs. Krieger, who became ill during the process of moving, passed away. The next year Brother Krieger married Corda Wertz, a missionary who had returned from China because of the war conditions there. For three years Brother Krieger served the church at Woodworth;



The Woodworth Church

on July 14, 1944, he resigned in order to take up pastoral work in Arrowwood, Alberta.

October 9, 1942, was a happy occasion for the church. A covered-dish dinner was held in the basement. J. Oscar Winger, the pastor of the Akron church, was the guest speaker. The cause for joy was the burning of the parsonage mortgage note and the announcement by the treasurer that the church was free of all debt.

The twenty-fifth anniversary of the organization of the congregation was celebrated on June 20, 1943. Three services were held and a basket dinner in the church basement was enjoyed. Brother and Sister J. I. Byler, who were then

ministering to the church at Martinsburg, West Virginia, were with us for the occasion.

Among the ministers who served the church following Brother Krieger's pastorate was Clyde Mulligan of Hartville, who began a full-time pastorate September 1, 1945. He was with us for seven years, terminating his pastorate in July 1952.

A new electric organ was installed in the church in December 1949. During Brother Mulligan's ministry the original part of the church (the former schoolhouse) was converted into nine church-school classrooms. A dedicatory service was held on September 30, 1951, with Vernon F. Schwalm, president of Manchester College, bringing the message.

On Sunday, August 12, 1951, the Kurtz Memorial was laid on the east bank of Evans Lake. Kenneth I. Morse, editor of the *Gospel Messenger*, was the speaker. This memorial was in honor of Henry Kurtz, who, in 1851, began a church publication called the *Gospel Visitor*. The site of this memorial is only a few yards away from the springhouse in which Elder Kurtz had his printing equipment.

Following Pastor Mulligan's acceptance of a call to the Happy Corner church in Southern Ohio, Alvin C. Cook took up the pastoral work on August 1, 1952. On Sunday, April 25, 1954, Harlan Grubb and Guy Beach ordained him to the eldership. Just two weeks before this, Brother Cook had baptized eighteen people into the fellowship of the Woodworth church. In 1960, when he went to Naperville, Illinois, he was succeeded by Richard D. Speicher, who is currently our pastor and under whose leadership the church moves forward.

In July 1954 ground was broken for a forty-one-foot by twenty-four-foot addition to the west end of the church. The work was under the direction of Wilbur Shoemaker of North Canton, who had done the major work in remodeling the old part of the church building. The addition provided us with a larger sanctuary, a pastor's study, a baptistry, and an enlarged basement housing a kitchen and a social room. Dedication services were held on April 17, 1955, with Calvert N. Ellis, president of Juniata College, preaching the morning and afternoon sermons.

On January 5, 1958, D. N. Garver passed on to his reward. Sister Garver had preceded him in death by a year and a half.

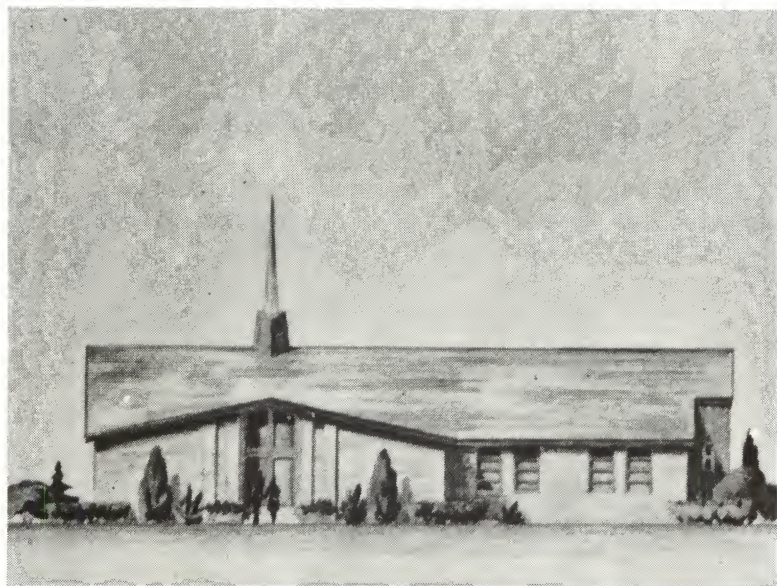
On August 16, 1957, Brother Garver had been given special recognition for his faithful labor in the church. He willed the church one thousand dollars for the establishing of a library; it has been named the Garver Memorial Library.

The following elders have served the church as moderators: J. F. Kahler — 1918-1922; D. F. Stuckey — 1922-1923; J. I. Byler — 1923-1928; J. P. Harris — 1928-1930; E. G. Diehm — 1930-1935; G. S. Strausbaugh — 1935-1937; E. G. Diehm — 1937-1938; G. S. Strausbaugh — 1938-1942; Wilmer Petry — 1942-1948; Elmer Brumbaugh — 1948 to the present (1962).

The 1962 *Yearbook: Church of the Brethren* gives the membership of the Woodworth church as two hundred eighty.

THE WOOSTER CHRIST CHURCH

In 1961 the mission board voted to start a new church in the northwest edge of Wooster. This church is located close to the Church of the Brethren Home development. In 1961, in

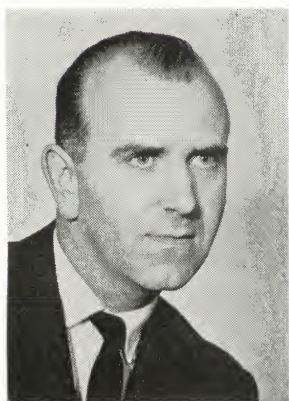


The Wooster Church

its period of open charter, thirty-six members had enrolled in this fellowship.

In June 1962, dedication services for the new parsonage were held. Ground has been broken for the first unit of the church building.

Walter Bowman was employed by the mission board to develop the new congregation. Brother Bowman's original home was in the Black River congregation, where he was ordained in 1944. A graduate of Manchester College and Bethany Biblical Seminary, he has also taken graduate work at the United Theological Seminary in Dayton. He served in relief work in Italy for Brethren Service in 1946-1948 and as director of the international work camp in Sardinia in connection with HELP in 1959.



Walter Bowman

His former pastorates have been Lanark, Illinois, from 1949 to 1952 and the Fort McKinley congregation in Dayton, from 1952 to 1960. During his pastoral terms he has assumed

leadership in various camps, district boards, and committees.

Mrs. Bowman is the former Frances Gibson of Astoria, Illinois. They have six children.

Under the leadership of Brother and Sister Bowman, the interest and the attendance are increasing. We look hopefully to the future.

THE ZION HILL CHURCH

Among the first settlers in Northeastern Ohio were a few Brethren families who settled about ten miles west of the Pennsylvania state line in 1808. These members organized the Mill Creek church, the name being suggested by the nearby creek of the same name. Among the first members were John

Summer, John Shoemaker, his son Philip, Abraham Myers, and John Myers. Meetings were conducted by ministers from a distance.

On February 4, 1822, John and Susannah Myers, the great-grandparents of the late A. W. Harrold, donated two acres of land to the trustees of the church. The ground is occupied by the present Zion Hill church. A few years prior to this time, John Summer donated a half-acre tract of land in Springfield Township for a burial ground.

As the church grew, George Hoke and Joseph Mellinger were elected to the ministry and John Collar and Abraham Hiestand to the office of deacon. Other members came from Pennsylvania until there were four ministers located within the bounds of the church. Elections again being held, George Hoke was placed in the office of elder (bishop) and David Shumaker and David Summer were chosen for the ministry.

In 1826, Elder Hoke moved into the Canton church territory, but he retained the oversight of the Mill Creek church until a successor was elected. Because of the requirement of the United States land laws that not less than one section (six hundred forty acres) of government land could be



The Zion Hill Church

sold to one person, a large number of members moved to Indiana and perhaps to other states. In the interval from 1826 to 1835, Elders David Shoemaker and David Summer and the following ministers, Joseph Mellinger, Abraham Myers, and Abraham Hiestand, located in the western end of Columbiana County near the village of North Georgetown. There they organized a new congregation called the Sandy church; its territory included the eastern part of Stark County, where some members of the church were living. The membership of the Mill Creek church was thus reduced in numbers. The work fell upon David Summer, Jr., and Richard Brenneman, ministers of the first degree.

In 1825, Henry Kurtz, a German-born Lutheran minister, moved from Pittsburgh, Pennsylvania, to Columbiana County. A few months later he moved to Stark County. Here he heard of the Brethren and attended their meetings. Having been dissatisfied with infant baptism, he was baptized by Elder Hoke of the Canton church on April 6, 1828. Two years later he was elected to the ministry. In 1838 he visited his parents and his sister in Germany. Preaching wherever he went, he had the satisfaction of baptizing nine people by immersion. His preaching extended as far as Switzerland. Nearly all of those he baptized came to America. After a year in Europe he returned to America. In 1842 he moved into Mahoning County, locating near Poland; there he resided until he moved to Columbiana in 1857. In 1842 the name of the Mill Creek church had been changed to the Mahoning church. In 1844 Henry Kurtz was ordained to the eldership and was given the oversight of that church; he continued in charge of it for thirty years.

In the loft of the springhouse on his farm, Brother Kurtz began to publish the *Gospel Visitor* in 1851. In the spring of 1856, James Quinter came from Pennsylvania to join Elder Kurtz in the publishing enterprise. In June 1857 the office of the *Gospel Visitor* was moved to Columbiana. In the same year the Kurtz and Quinter families also moved to Columbiana.

Under the leadership of Elder Kurtz the church prospered. In 1872 the present Zion Hill house was erected. In 1873 a new house of worship was built in Springfield Township to replace the Bethel house, which had been erected in 1849. Brother Quinter moved to Covington in 1866. Elder Kurtz remained

and gave most of his time to the work of the church. One of the record books says of him:

Brother Henry Kurtz preached his last sermon in the Zion Hill meeting house on January 11, 1874. His text was taken from Jeremiah 17:9. In the evening he spoke much to his family in their evening worship.

The next morning between eight and nine o'clock as he was sitting in his great arm chair reading, his wife went to him and found that his spirit had departed.

He had served the Mahoning Church more than thirty years. He had passed on at the age of 77 years, 5 months and 21 days. His funeral discourse was preached by brethren C. Caylor, M. Weaver and L. Glass. He was buried near the Bethel Church, not far from the springhouse where he began printing the Gospel Visitor.

By permission of their descendants, the remains of Elder and Mrs. Kurtz were moved to the burial ground at the Zion Hill church. A bronzed plaque set in a large boulder was unveiled in June 1931 at ceremonies sponsored by the district.

After the death of Henry Kurtz, other elders were invited to preside over the congregation. On August 30, 1861, Jacob H. Kurtz (son of Henry Kurtz) and Noah Longanecker, then resident members, were elected to the ministry. Both were advanced to the second degree on November 9, 1867. After some years Brother Longanecker moved away. Jacob Kurtz was ordained to the eldership on September 24, 1881, and was given charge of the church in 1883. On August 22, 1891, A. W. Harrold was called to the ministry; he was advanced to the second degree on September 3, 1893, and ordained to the eldership on October 31, 1903. He was called to be the overseer of the church upon the death of Jacob Kurtz on February 10, 1912.

In 1915 the Mahoning church was, by its own petition to the district meeting, divided into two congregations. The eastern section was named the Bethel church; the western, the Zion Hill church.

A. W. Harrold was chosen to be the elder-in-charge of the Zion Hill congregation, a position which he held until 1929. Jonas Horst assisted with the preaching until 1917, when he transferred his membership to the Bethel church.

Deacons living in the new congregation were Simeon Longanecker, Joseph Harrold, George Miller, D. N. Garver, J. H. Bassinger, and Henry Rohrer. Deacon Henry Kauffman

transferred his membership into the congregation in 1918. On June 26, 1927, Samuel Rohrer and wife, Jacob Brubaker and wife, and Alvin Detrow were elected and installed as deacons.

A. W. Harrold retired from active preaching in 1929 because of failing health. G. S. Strausbaugh was then called to the pastorate. Accepting the call, he remained here until September 1941, when he went to the Kent church. Brother Harrold, in spite of his illness, continued to help in the church's work until his death on September 13, 1939.

In 1929 the young people organized the B.Y.P.D. Our young people have assisted in numerous district and national projects ever since.

A basement was dug under the church house in 1933. The basement now houses the primary and junior departments of the church school. In 1935 the building was remodeled and redecorated.

From September 1941 to September 1946 there was no regular pastor. During most of this time Edgar G. Diehm filled the preaching appointments. Throughout the summer of 1945 Claude and June Wolfe were our student pastors. They were followed the next summer by Waldo and Shirley Kinsel. Lawrence Rule became Zion Hill's pastor in September 1946; he resigned in 1948 to pursue further theological studies. Pius and Lois Gibbel accepted the call of the church that year and remained with us until September 1950. Hugh Cloppert followed the Gibbels, serving the church until July 1, 1952. G. S. Strausbaugh carried the work until the coming of Arno Holderread in September of that year. After his leaving in the late summer of 1954, various ministers conducted the Sunday services until April 1, 1955, when Lloyd Nedrow became our pastor. During the summer months of 1959, following the close of Brother Nedrow's pastorate, Irving and Faye Glover were with us. Arno Holderread then supplied the congregation until our present pastor, Dean Rohrer, came on September 1, 1960.

In 1943 Emerson Snyder and Wilbur Detwiler, with their wives, were elected to the office of deacon; they were installed in 1946. Alpheus Rohrer and his wife were elected to that office in 1954 and installed in 1956. Mr. and Mrs. Howard Bomberger were elected in 1959 and installed in 1960. Deacon Samuel Rohrer and Mrs. Rohrer retired from active duty after serving for thirty years.

The parsonage in Columbiana, which had been bought in 1948, was sold in 1960 and a new brick parsonage was built in the vicinity of the church.

THE MOUNT ZION CHURCH

The Mount Zion church was fully organized about 1874. About fifty members met regularly every two weeks after organization. It was not uncommon for some of them to come on horseback a distance of fifteen or twenty miles to attend services and enjoy spiritual fellowship with each other.

Ministers working in the church in this early period were Conrad Kahler, J. K. Swinehart, George V. Kollar, and Edward Loomis. All ministers and deacons of the church were reported to have been very faithful to their calling. George Kollar was the first resident elder.

The Mount Zion house was purchased from a Methodist Episcopal congregation in West New Philadelphia about 1868.

The following excerpt from *A History of the Church of the Brethren: Northeastern Ohio* contains some interesting reminiscences:

At the present time there are only three deacons living: David Secrist, Henry Paulus and Edward Schwarm.



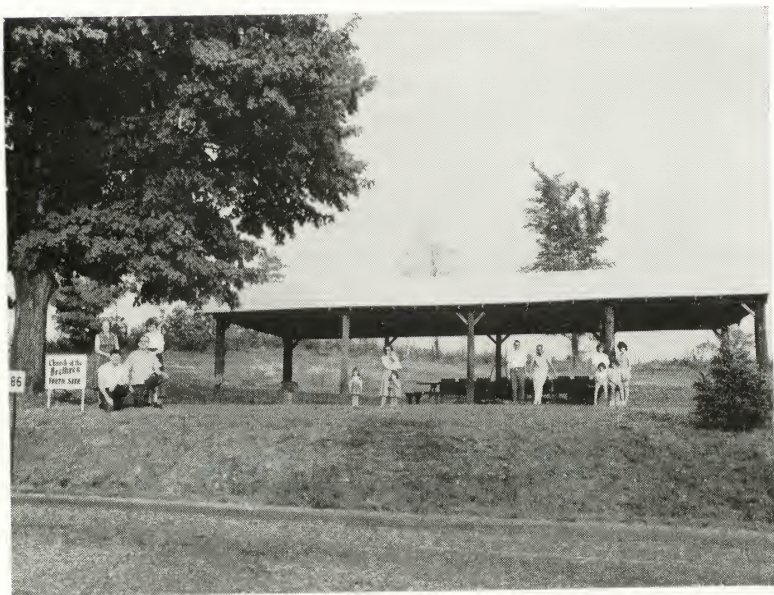
Taylor Hall, Camp Zion

Hugh Kelly died over fifteen years ago.

Brother Adam Renneker, considering his age and physical debility, is quite active in all lines of church work. He is the oldest living deacon.

Brother Paulus is quite exemplary and faithful in his official duties, but is not favorably situated to attend all the services of the church.

David Shively has been superintendent of the Sunday-school for many years, is quite active and faithful to his



Church of the Brethren Youth Site

charge. He and his family are quite active in missions, having contributed quite liberally to the India Work.

Brother David Secrist is prompt and regular in attending church services; has shown commendable zeal in Sunday-school work, is superintendent of the New Philadelphia school, has been quite helpful in sacred song, and can adapt himself to the young people better than many. He also is a liberal contributor to the Lord's work. It has been wisely said, that when we are old we should consider we were once young.

Sisters Amelia Boone, who died thirty years ago, and Rachel Herstine, about six years ago, are much missed in our social and our public services. Also Sister Sara Shively, of pleasant and precious memory, departed this life Dec. 1, 1914.

The mainstay of this congregation has been Elder Edward Loomis. . . .

In 1929 the Mount Zion church was merged with the New Philadelphia congregation. After the district acquired Camp Zion, the Mount Zion house was moved to the camp site for a dormitory. The building was taken apart and reconstructed after it was moved to the camp. Later the dormitory was named Taylor Hall in honor of M. M. Taylor, who worked for many years in the development of the camp.

In the fall of 1959, after much prayer and thought, the present youth site, which was formerly the site of the Mount Zion church, was established. The church ground had been purchased from the New Philadelphia congregation on the first day of July 1947 by Frank Wise. After the death of Frank Wise, a son, Paul E. Wise, received the land in 1957. A study of the history of the Mount Zion church convinced him that the site should continue to be used for God's glory.

In February of 1960 a group of youth and their counselor, Paul Wise, and Pastor Alvin Kintner set out to clear the land. The group climaxed six consecutive Saturdays of hard work by holding their first worship service and fellowship around the campfire circle the last of May 1960. Volleyball, horseshoes, picnic tables, and other recreational facilities were provided by the youth. A pavilion was built in September 1961 to be used for worship and fellowship. The grounds and the equipment are being used by C.B.Y.F. groups and by other church groups in the area. Plans are being made for additional facilities here in the coming years.

An identifying sign was erected in the fall of 1960. The name of the development is the Church of the Brethren Youth Site.



PART TWO

District Developments



INTRODUCTION

The territory comprising the Northeastern District of Ohio consists of thirty-two counties covering an area of forty thousand seven hundred forty square miles and having a population of more than four million.

The boundary lines between the church districts of Ohio were decided by a joint committee and approved by the district meeting of Northeastern Ohio in 1904.

Southern Ohio: "Beginning at the Northeast corner of Franklin County and following county lines between the following counties, Licking, Perry, Morgan and Washington on the west; Franklin, Fairfield, Hocking and Athens on the east to the Ohio river."

Northwestern Ohio: "The following lines shall be recognized as the boundary lines, Erie, Huron, Richland, Morrow and Delaware counties on the east, and Lorain, Ashland, Knox and Licking on the west, including all the irregular lines or variations on the direct north and south lines separating the above named counties."

Richland, Huron, and Erie counties were transferred to the care of Northeastern Ohio at the request of Northwestern Ohio in 1921.

In 1962, there were forty congregations with a membership of six thousand eight hundred twenty-five.

In this part of the book we shall present the histories of the various organizations and boards.

THE DISTRICT MEETING

The Annual Meeting of 1856 recommended the plan of holding meetings of the several congregations in a district. However, no records of the meetings were to be permitted. In a reply to a request in 1862 that district meetings be given permission to keep minutes of their proceedings, the following



Meeting of the Council of Boards

At the table are the officers: Roger Ingold, Harlan Grubb, Clair O. Throne, and Guy K. Beach.



Council of Boards Officers
Harlan Grubb, Arthur Hess, Guy Beach

answer was given: "We consider that no query of importance, acted on by the sub-District Meeting should be confirmed until it is presented to the Annual Meeting for its sanction." The fear that decisions of the district meeting would supersede Annual Meeting decisions was the reason that districts were not permitted to record their proceedings. Later the districts were permitted to keep records but were prohibited from publishing them. In 1876 the prohibition against publishing them was rescinded.

The first district meeting in Northeastern Ohio was held in 1864, one and one-half miles southeast of Hartville in the barn of Jacob Brumbaugh. There are no minutes of the business transacted in a district meeting until 1879. The minutes of the district meetings from that year until 1914 were written in longhand in a large book which is still in good condition. In 1897 the following item of expense is listed in the district treasurer's report: "Paid to Jacob Mishler, for printing District Meeting Minutes of 1896, \$5.50."

District meeting is held each year, with one or more



Moderator Elmer Brumbaugh Giving
the State of the District Address at Camp Zion



Woodworth Church Quartet Sings at District Meeting

The quartet is made up of Arthur Royer, Kenneth Garver, Howard Horst, and Edison Brobst.

delegates being sent from each congregation. They elect the officers of the conference: moderator, reading clerk, and writing clerk. Each delegate is provided with an agenda of the business coming before the conference.

For years the elders from the churches in the district assembled in the elders' meeting the morning of the opening day of conference to consider matters and problems of the district. This body nominated the candidates for the officers of the district conference and for Standing Committee delegates. However, the district elders, pastors, and moderators' council now nominates the candidates for the district offices and for Standing Committee. The elders' council is limited to the functions granted by the Annual Conference regulations. The council of boards of the district nominates the candidates for members of the various committees. It is recommended that when the merger with Northwestern Ohio is consummated at a joint district conference the principle of a district board of administration working through commissions be adopted.

THE DISTRICT EXECUTIVE SECRETARY

On May 1, 1958, Brother Gordon W. Bucher and his family moved to Northeastern Ohio to begin his work as the district's first executive secretary. Brother Bucher is a pastor's pastor, counseling and working with those who serve as ministers of our churches. While his home is at Hartville, he travels over the



Gordon Bucher and Family

district, visiting churches, coordinating the entire work of the district, and interpreting the program of the church.

Since 1962 the District of Northeastern Ohio has shared the services of the executive secretary with Northwestern Ohio. He met with sixty-five local boards and committees from July 1961 to June 1962. During the same period he met with fifty-seven district boards and committees, attended thirty group meetings in both districts, had thirty-two appointments for personal counseling, and attended thirteen meetings of the region or the Brotherhood. Brother Bucher gives guidance and assistance in placing pastors when vacancies occur among the

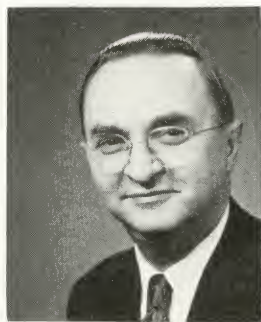


District Parsonage: Home of District Executive Secretary

sixty-three churches in the Northeastern and Northwestern districts of Ohio.

Northeastern Ohio built a district parsonage, which was dedicated on Sunday, June 4, 1961. The new home provides office space, a study and committee-meeting room, a secretarial and historical room, and a restroom. The living quarters provide a living-dining room area, a kitchen, four bedrooms (one to serve as a guest room), and a recreation area located in the deep part of the basement. The parsonage is located in Hartville.

For ten years, prior to his retirement as secretary of the Central Region in 1962, Brother Galen Lehman gave valuable service to Northeastern Ohio. During that period he won the respect and the affection of the district.



Galen Lehman

THE HOME MISSION BOARD

A request came to the district meeting held at the Center church in 1875 for an organized plan to preach the gospel in Northeastern Ohio. It was at this meeting that a board of managers, consisting of George Irvin, Joseph Rittenhouse, and Jacob Mishler, was appointed. This was the beginning of the district home mission board. Later the number of members was increased to five and then again was reduced to three. The members were not elected for a term of years, but the total board was elected each year, many times by motion that the entire board be re-elected. In 1896, in answer to a query asking for a change in the manner of electing the members of the board, five were elected, one for one year, one for two years, and the others for three-, four-, and five-year terms. Sometime later, the number was again reduced to three.

The mission board was incorporated under the laws of the State of Ohio in 1922, the membership of it again being increased to five in order to meet the requirements for incorporation. The following change in the constitution of the board was adopted: "Section 5 — The Board shall be composed of five loyal members of the Church of the Brethren; at least three of these shall be elders."

The board has charge of all the home mission work of the district, each of the mission churches being served by a member of the board as moderator. The board is authorized to receive and hold endowments and annuity bonds; it also holds the Camp Zion property in trust.

The mission board has given help to the following churches and perhaps to others also:

Lake Shore: organized in 1886; assistance in 1894; disorganized in 1907.

Bristolville: 1879, assistance in 1894; self-supporting in 1936; assistance since 1941.

Gambier: 1894; discontinued in 1900.

Akron City: 1902; self-supporting in 1916.

Canton City: 1903; self-supporting in 1907.

New Philadelphia: 1915; self-supporting in 1941.

Kent: 1918; self-supporting in 1936.

Cleveland: 1921; self-supporting in 1942.



Mission Board

F. Blake Million, Kenneth W. Hollinger, Adam H. Miller,
L. B. Oaks, George S. Strausbaugh, J. D. Zigler.

Alliance: 1926.

Tuscarawas (Zion and Eden): organized between 1836 and 1840; assistance given at various times; since 1941 assistance regularly.

Maple Avenue, Canton: 1931; assistance to date.

Eastwood, Akron: 1932; self-supporting in 1943.

Mansfield (Lincoln Heights): 1935; self-supporting in 1954.

Dillonville: 1942; sold to the Mennonites in 1945.

Painesville: 1954.

Lake Breeze (Elyria): 1957.

Brookpark: 1957.

Wooster: 1961.

Of all the members who have been on the board, G. A. Cassel and M. M. Taylor have served the longest. For many years Brother Cassel was its solicitor.

The following were members of the 1954 board when a larger outreach program was begun: chairman, F. Blake

Million; secretary, Kenneth W. Hollinger; treasurer, George S. Strausbaugh; Adam H. Miller; W. D. Shoemaker; and Galen C. Hochstetler.

The district mission board of 1962-1963 consists of Arthur Hess, Merlin Shull, Guy Buch, Wilbur Shoemaker, and Galen Hochstetler.

THE MINISTERIAL BOARD

In 1906 the Annual Conference adopted a report of a committee on a "plan for the effective distribution of the ministerial force of the Brethren Church." In 1907 the district meeting of Northeastern Ohio passed a resolution to "provide at once to carry into effect the decision of Annual Conference at Springfield, Illinois, Article 4, Section 3." The committee appointed was William Desenberg, A. W. Harrold, and D. R. McFadden.

In 1921, Annual Conference provided for the organization



Ministerial Board

Henry A. Krommes, Ralph B. Martin, and Wilmer A. Petry.

of the General Ministerial Board, the district ministerial board, and the local ministerial board.

The functions of the ministerial board are numerous. The board holds a number of recorded meetings in addition to a large number of unrecorded conferences held at district functions. The board grants licenses to preach. It ordains ministers to the eldership and conducts services of installation of pastors. It sponsors district meetings for ministers. The board has given much time to the study of the needs of evangelism and ways of meeting them.

The board for 1963 is composed of Elmer Brumbaugh, John Blough, and Alvin Kintner.

THE BOARD OF CHRISTIAN EDUCATION

The district meeting of 1887 voted for a Sunday-school correspondence secretary whose duty it was to correspond with the Sunday schools of the district, offer suggestions, and report the conditions of the schools to the district meeting. Brother John F. Kahler was appointed by the moderator, I. D. Parker. The following sentence from the report given by Lena M. Wieand, corresponding secretary in the year 1894, gives something of the beginning of Christian education in the Northeastern Ohio District: "The Mount Zion sabbath school in the New Philadelphia church is the oldest school in the District, being organized in 1867." In 1905 the work of the secretary was enlarged to include visitation to the Sunday schools of the district.

In 1897 the Ashland church asked "District Meeting to arrange for a meeting of the Sunday schools of the District at least once a year." This request was granted and T. S. Moherman, R. S. Shroyer, W. L. Desenberg, Quincy Leckrone, and D. M. Irvin were appointed as a committee of arrangements.

There were thirty-eight schools in the district in 1893, with twenty-one reporting, and an enrollment of one thousand four hundred ninety-six with an average attendance of one thousand two hundred fifty-six. In 1909, G. A. Cassel, correspondence

secretary, reported that thirty-three schools had an enrollment of three thousand four hundred sixty-one.

In 1906 the Sunday-school meeting sent a request to district meeting that provisions be made for holding a Sunday-school institute. James Murray, H. H. Helman, and G. A. Cassel were appointed as a committee to arrange for it. In 1914 a "board of control" was authorized to have charge of the general welfare of the schools of the district. This committee consisted of seven members: G. S. Strausbaugh, Mrs. Cora Keller, G. A. Cassel, Emma A. Rohrer, O. C. Hahn, Eva Sepher, and the district secretary, Edson W. Wolfe.

In 1921 the name was changed from board of control to board of religious education. In 1925 the Ashland City church asked Annual Meeting of 1926 through the district meeting of Northeastern Ohio "to state . . . whether the religious education activities of our Brotherhood shall operate under the head of 'Christian Education' or 'Religious Education' and thus settle much confusion and dissatisfaction." The answer of district meeting of 1925 was: "We express ourselves as favorable to the term 'Christian Education' and pass the paper to Annual Meeting."

The district welfare board, which was previously the district temperance committee, was merged with the board of Christian education in 1935.

Whatever the name of the board down through the years, the purpose was to promote the cause of Christian education, including temperance and peace, among the churches in the district. Sunday-school conventions and district workers' institutes and conferences were sponsored for this purpose.

Now the board of Christian education, comprised of five members elected by district conference and associate members appointed by the board to carry out its work, still has as its purpose the promotion of Christian education in the churches throughout the district. Such education is promoted through age-group camps at Camp Zion, Christian education conferences, Christian service training schools, and other ways. Directors of worship, peace, temperance, and family life are appointed. The board cooperates with the Camp Zion trustees, the women's fellowship, the men's fellowship, the youth fellowship, and the churches in the promotion of their work.

The board personnel for 1962-1963 is Mrs. Ralph (Hilda) Bowman, Atlee Stroup, Victor Bendsen, Mrs. Gene (Gladys) Pickens, and Mrs. L. E. (Thelma) Kieffaber.

BRETHREN SERVICE

War clouds were dark and ugly in 1940. The Selective Service Act had just been passed, creating an immediate emergency for peace-loving churches and individuals. Annual Conference Moderator Rufus D. Bowman called Standing Committee members together in a special session at Bethany Seminary in Chicago to consider how the church could and should back up her young men who were being called to the service of the country. Out of this and subsequent meetings came the framework for Brethren civilian public service.

Great amounts of money had to be forthcoming quickly to help undergird our civilian public service men and their dependents. As Brethren rose to the challenge and worked at this emergency problem, conviction grew and crystallized that the church's peace witness needed to be more positive and permanent. So there came into being the child, Brethren Service, sired by emergency need and mothered by positive, deepening peace convictions. Thus a movement coming out of sheer necessity has outlived emergency and developed into one of the major expressions of the church's life and witness.

The first district Brethren service committee in Northeastern Ohio was made up of two members appointed by the district mission board from their number, two members from the district board of Christian education, and one each from the men's, women's, and B.Y.P.D. groups, plus the district peace representative. In those days it was a committee without district status, since it was not elected by the district and it operated without a budget. Each committee or group represented paid its own members' expenses.

On January 18, 1941, a special district meeting was convened to consider this whole problem. Early this same year, Ora DeLauter was asked to serve as the promotional secretary for the committee; his expenses incurred in helping to raise



Brethren Service Committee

Mrs. Harold Steiner, Mrs. Merle Greiner, Norman Hostetler, Curtis Dubble, Henry Krommes, Arthur Hess, and Arthur Crone.

civilian public service camp funds, relief funds, and material were to be paid from the money collected. Peace bonds and stamps made their debut about this time as the Brethren answer to war bonds and stamps. In 1941 at the regular district conference the service committee asked permission to file a budget. The permission was granted and the first budget was set at three hundred dollars.

Visual education, the *District Herald*, district tours, group conferences, and visiting civilian public service personnel and leadership were some of the means used to promote Brethren service. The women were very active in relief work such as sewing relief garments, gathering good used clothing, and providing such items as towel kits, medical kits, and Christmas packages. The young people talked peace, suffered for it, visited civilian public service camps, and participated in the relief projects. The men raised money, established and supervised relief depots, collected wheat for relief, and, in general, held the ropes.



Heifers for Greece

A dedication service is being held on the Vernon Wolf farm near Hartville, Ohio.



Mr. and Mrs. Harold Steiner
Helping Load a Truck With Relief Material

For a number of years—at least five—the Brethren service committee met every month. Its members were active in raising funds for civilian public service and, later, for the broader Brethren service program. As much as twenty-two thousand dollars per year was raised in Northeastern Ohio for Brethren service alone. Scores of dozens of half-gallon jars were procured and many thousands of quarts of food were processed and given for our civilian public service camps and relief needs. Clothing, shoes, soap, and soap grease totaling many thousands of pounds were collected and sent to our relief centers at New Windsor, Maryland, and Nappanee, Indiana. Thousands of cut garments were made with every church in the district participating, aided by churches of other denominations.

The problem of a spiritual ministry to civilian public service men; the dependency of their families; the keeping of accurate records of the names and the locations of nearly seven hundred young people from Northeastern Ohio who were in various branches of service to our country; the compilation, printing, and mailing of suitable messages of greeting and encouragement to our civilian public service and other service personnel; advising civilian officers in their numerous problems with draft boards and classifications; the sponsorship of the very significant project known as Heifers for Relief, which found and still finds our district supplying hundreds of animals and thousands of dollars—all these and many other projects challenged the best thought, the unstinted time, and the sacrificial giving of the Brethren in Northeastern Ohio.

Such other activities as providing a carload of wheat for Holland, toward which Northeastern Ohio gave more than twelve thousand dollars; procuring, preparing, canning, and labeling eleven thousand cans of beef; helping to relocate Japanese Americans uprooted by war; and cooperating in the fields of rural rehabilitation and mutual aid are all a part of the thrilling Brethren service story.

With the ending of the war, the pressure of emergency was felt less and there was a decline in the response to Brethren service challenges, even though world needs continued to be as great as ever.

But Brethren service, now firmly fixed in the church's

thinking and life, goes on through the years translating the gospel into deeds of love, mercy, and helpfulness around the world.

Members of the 1963 committee are Ben Bollinger, Norman Hostetler, and Merl Cordier.

CAMP ZION

To the district conference held in the Freeburg church, on October 8-10, 1935, the joint board of Northeastern Ohio made the following recommendation:

We recommend to District Meeting that steps be taken looking toward securing a permanent place for holding District gatherings. And that a committee composed of five members, one to be selected by District Meeting, and one member of, and selected by, each of the following Boards:



Camp Zion Auditorium

The dining room is in the basement of this building.

Mission, Christian Education, Ministerial, and Young People.

Clyde Mulligan, Chairman

G. W. Phillips, Secretary

The recommendation was adopted.

The following year the committee, consisting of M. M. Taylor (chairman), Walter M. Young (secretary), A. H. Miller, Clyde Mulligan, and John Strausbaugh, brought the following report to the district conference held at the Black River church on October 6-8, 1936:

The Committee on locating a permanent place for all District gatherings has endeavored to carefully study the problem in view of the needs of the District. There is an increasing need in our District for a place centrally located and adequate to accommodate the different meetings held throughout the year.

The place now available and the one considered by the committee as very desirable is the site of the Zion Church property of the Tuscarawas congregation. This is located about ten miles south of Canton, Stark County, on the Canton-Bolivar Road, and about one quarter mile west of this highway on a gravel road. This place was chosen from among a few others, and considered as the one to be proposed to the District as being the most suitable to meet all the needs.

The Tuscarawas congregation has already acted officially to cooperate and is willing to present the church property to the District on a long-term lease. The property includes the church building, approximate size thirty-five by eighty feet, a cemetery lot consisting of about one acre. The building is in good condition and could be arranged at a meager cost to adequately care for the meetings of the District.

The Committee also realized the growing demand to accommodate such meetings as Sunday School Conventions, programs of Young people and other conferences sponsored by the District, investigated the possibility of purchasing the tract of land adjoining the church property. This land is owned by Mrs. Newman, and consists of approximately ten acres. It is a splendid grove with a stream running through and makes a natural setting for a camp site. She has been interviewed and is quite favorable for the District to get possession of it. It was impossible for the Committee to ascertain a definite purchase price. However, it was ascertained that she would probably set the amount between \$1000.00 and \$1200.00.

The members of the Committee are unanimous on the idea of proposing this splendid location to the District for consideration. It is in view of the fact that this place affords

an ideal location for an enlarged program of Church work here in this district. Therefore, the committee submits this report and recommends that immediate plans be made to proceed with the purchase of this tract of land from Mrs. Newman which adjoins the Zion Church property. We further propose that the matter of the project together with authority to purchase the land be delegated to a responsible committee.

The recommendation of the committee was adopted.

The district meeting moved "That the present committee be authorized to carry out the recommendation acting for the



Camp Zion Trustees

Leroy Domer, Harold Steiner, Ray Walters, Wilbur Detwiler, and Kenneth Garver.

Home Mission Board of Northeastern Ohio which shall hold the property in trust for Northeastern Ohio District, the same to be considered the officially authorized trustees.

The committee reported to the 1937 district conference that they had purchased nine and eighty-five hundredths acres of land from Mrs. Newman on October 14, 1936, for \$1,185, and that the Tuscarawas congregation voluntarily gave a ninety-nine-year lease on the Zion church property.

For the first time in the history of the district the churches



Camp Zion Scene

had a central meeting place. During the first summer, that of 1937, activities carried on were a retreat for ministers and their wives, a camp for intermediate boys and girls sponsored by the district board of Christian education, and a camp for the young people of the district.

We find these significant prophetic words in the conclusion of the committee's report: "Who can value 'Zion' when we think of the many lives that shall be developed into Christian

Cabins at Camp Zion





Recreation for the Senior
Citizens at Camp Zion

character through the future years? Let us all work to make it a real memorial to the Lord."

By action of the district conference which approved a recommendation of the joint board, the care, control, and management of Camp Zion were first vested in a board of trustees of five members. Those elected to the board were J. C. Inman, Clyde Mulligan, M. M. Taylor, John Strausbaugh, and Vernon King.

The camp has indeed become the center of many church activities. With the exception of the years 1944,



Swimming Pool at Camp Zion



Vespers Led by Kenneth Morse

1947, and 1950, it was the meeting place of the district conference from 1941 to 1958.

Much free labor by various groups, individuals, and the trustees has gone into the improvement of the property. In money the camp is valued at sixty-two thousand dollars; but who can determine the value in terms of Christian character development? Recently the board of trustees named the dormitory Taylor Hall in recognition of M. M. Taylor's long tenure and service on the board (1936-1947). The district has been fortunate in having members on the board of trustees who have been worthy stewards. Many hours of work and many dollars were contributed by these brethren.

Camp Zion has served Northeastern Ohio well. It has greatly helped to unify the district. With the approaching merger of Northwestern Ohio and Northeastern Ohio a larger camp is a possibility.

The trustees for 1963 are Bennett Shoemaker, Wilbur Hershberger, Walter Coldren, Mildred Young, and Leroy Domer.

WEST VIEW MANOR

For many years it was felt that the Church of the Brethren of Northeastern Ohio should provide a home for its senior citizens. The church realized that it had an obligation to assist those individuals who need help in their declining years.

The district mission board was the first to sponsor the idea of a home for our aging citizens. Accordingly, in 1955 at a special called district conference, the board was authorized to purchase a farm located seven miles north of Wooster, Ohio. This farm, after considerable study of the requirements for a home, proved not entirely satisfactory. But the members of the churches now had an incentive to give toward a retirement home. The title to the farm was held by the district mission board until 1956, when ownership was transferred to a board of trustees. The home board consisted of Wilbur A. Stuckey, Ray B. Beegle, L. W. Huffman, Mrs. Grace Steiner, and J. D. Zigler. Under the direction of this board the farm home operated with two guests for a period of several years.

Donald Sollenberger, a minister in the Church of the Brethren, with his family moved into the farm home. He managed the home and taught school close to the farm. It was



First Home

felt, however, that a more central location near a city would be more desirable. At a trustee meeting on February 21, 1959, the board completed the purchase of a beautiful twenty-five-acre plot located two miles northwest of Wooster, Ohio, on State Route 22.

The next responsibility of the board was to secure funds to pay for the new site and for the construction of a new home. After considering several fund-raising plans, the trustees



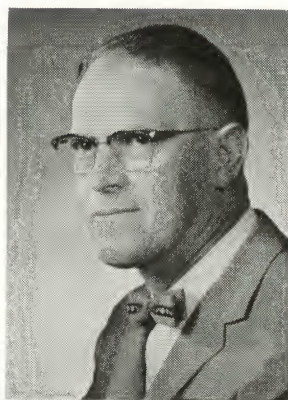
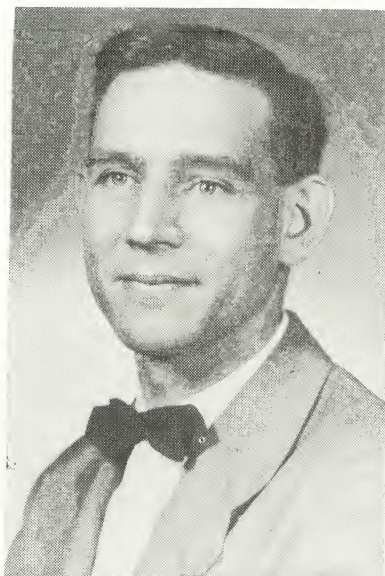
First Board of Trustees

J. D. Zigler, Wilbur Stuckey, Grace Steiner, L. W. Huffman, Ray B. Beegle.

approved the Broadway Bond Plan and presented it to a special meeting of the district conference for final approval. The churches of the district responded by members purchasing bonds in the amount of about two hundred thousand dollars.

In the meantime an architect was secured to draw plans for the home. When the plans were completed and approved by the board, a number of bids were submitted. The general contract was let on November 7, 1960.

The first unit of West View Manor was completed and



Paul Horst, Manager

Donald Sollenberger
The manager of the first home.

dedicated in December 1961. The home has been in operation since January 1, 1962. It can accommodate twenty-six ambulatory guests. Other wings to be added, including an infirmary, will bring the total to one hundred eight guests. Besides the manor, apartments and small individual homes will be built upon the twenty-five-acre area.

Paul Horst was engaged by the trustees as the manager of the new retirement home. He was born in Orrville, graduated from the Orrville high school in 1935, and served in civilian public service for three years, spending the majority of the time as an attendant at the Farnhurst State Hospital near Wilmington, Delaware. He owned his own floor covering business for fifteen years. Before coming to the home the Horsts attended and completed a course of training on the administration of homes for the aging, at Dillsburg, Pennsylvania. The parents of three children, they were active in church work at East Chippewa prior to moving to Wooster.

In 1962, the expansion of the board of trustees was authorized. It consists of Ralph Martin, Harper Bender, Roy Bower, Ira Good, Grace Steiner, Jay Myers, Russell Young, Edison Moomaw, Howard Dickerhoof, Jean Miller, Dorothy Kauffman, Roy S. Lautenschlager, Ivan Steiner, Sr., and Jay Lehman.



Breaking Ground for West View Manor

Guy K. Beach, Roy Bower, Mrs. Harold Steiner, Ira W. Good, and Wilbur Stuckey.



West View Manor

THE WOMEN'S FELLOWSHIP

The women's fellowship in the district had its origin in the sisters' aid societies. The first society was probably organized in the Maple Grove church in 1894. The first district meeting of the aid societies of Northeastern Ohio was held on October 2, 1912. At this meeting eleven churches reported having organized aid societies.

The first constitution for the district organization was adopted on August 27, 1915. The same year the district conference granted the following request:

We, the sisters of the Aid Societies of Northeastern Ohio, ask District Meeting to grant us a place on the annual program, preferably the evening preceding the Ministerial Meeting, for the purpose of rendering a program and transacting necessary business; also that the Annual District Aid Society report be printed in the minutes of District Meeting. Mrs. W. D. Keller, president; Mrs. G. A. Cassel, secretary.

Among some of the early officers other than Sisters Keller and Cassel were Jennie Shriver, Emma Rohrer, and Sadie Moherman.

At the meeting in 1919, it was decided that each aid society should raise one dollar per member for the girls' boarding school in India.

It is evident that the aid desired to cooperate with the district conference. In 1928, it requested district conference to approve the officers elected. In 1937, the following recommendation was approved:

We the Joint Board of Northeastern Ohio recommend that the Men's and Women's Work of the District act as independent organizations instead of being organized and supervised under the jurisdiction of any other Board or committee such as the Board of Christian Education and that each of them be privileged to have a representative on the Joint Board.

A new constitution was adopted in 1938 and the name of the district organization was officially changed to Women's Work of Northeastern Ohio. The same year the first summer meeting was held at Camp Zion. Since then the women have held their annual rally in the summer at Camp Zion. The theme for the annual meeting each year emphasizes one of

these areas: family life, Brethren service, missions, and the spiritual life.

The women have always been interested in missions, temperance, and peace, and have contributed financially to these projects and other needs as they have developed. Since 1941, when Brethren service began, the women have contributed money, sewed materials, made comforters, collected



Women's Fellowship Cabinet

Mrs. Lester Royer, Mrs. Grace Steiner, Mildred Young, Bernice Vickers, and Mrs. W. H. Miley.

clothing, and given whatever the service director indicated was needed.

In 1951, the organization adopted a unified budget and decided to give one dollar per member as a minimum. Money received under the unified budget is used for district expenses, regional dues, the Brotherhood Fund, and Camp Zion. A small percentage of the money is retained each year for any special or emergency project that might arise.

It was decided in 1952 to send five delegates to the regional conference each year. One of the delegates is the president.

In 1954 the first training session was held the afternoon and evening preceding the annual women's rally. This was planned to be of special help to the officers and directors of the local groups. There are now thirty-five local organizations. Attendance at the rallies has risen to about four hundred.

Following the Brotherhood usage, the organization recently became known as the women's fellowship.

Some of the special projects to which the women's fellowship has contributed are Bethany Brethren Hospital, the Bristolville building fund, a typewriter for Hazel Messer, blankets for a hospital in India, the foreign student fund at Manchester College, and Christian education supplies for the Painesville mission. Each year some special contribution has been given to Camp Zion: tea towels, sheets, pillowslips, blankets, quilts, a gas stove, trays, playground equipment, mattresses, mattress covers, an electric mixer, an electric washer-dryer, and ovens.

The cabinet of the women's fellowship for 1962-1963 consists of Mrs. Merlin (Grace) Shull, president; Mrs. Edward (Helen) Angeny, vice-president; Mrs. P. J. (Cecil) Remsburg, secretary-treasurer; Mrs. Harry (Florence) Imhoff, mission director; Mrs. John Miller, aid-service.

THE MEN'S FELLOWSHIP

In 1937 the joint boards of Northeastern Ohio recommended to the district conference that the men's work and the women's work of the district act as independent organizations instead of being organized and supervised under the jurisdiction of any board or committee such as the board of Christian education and that each be privileged to have a representative on the joint boards. Later both groups requested that their elected officers be approved by the conference. Both of these organizations have rendered notable service to the district.

The men sponsor a family fellowship day at Camp Zion each summer. They hold an annual rally day with an outstanding speaker. In 1962, seventy-five men and boys turned out to seed the lawn at West View Manor. The men of the

district have contributed generously in work and money to Camp Zion, missions, Brethren service, evangelism, and other projects in the district.

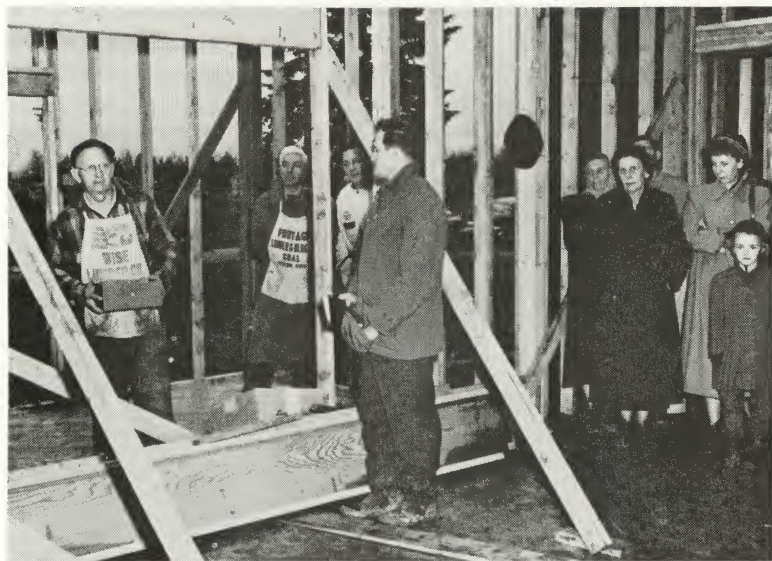
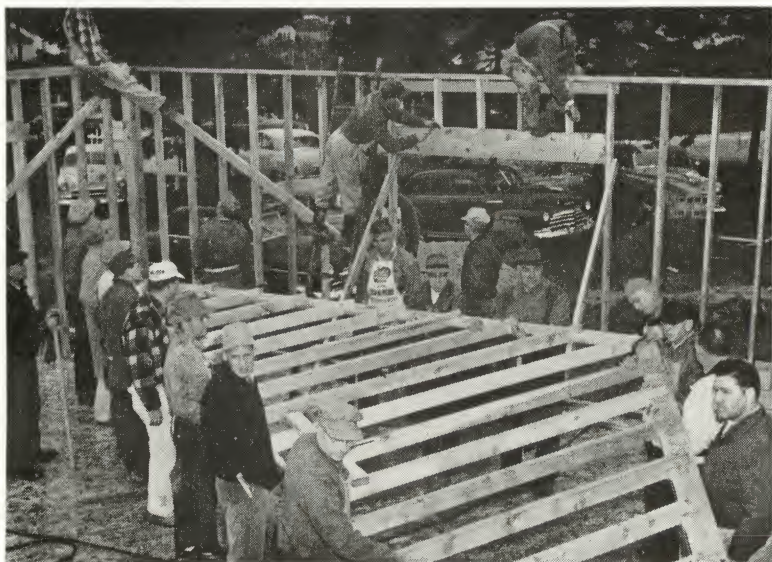
The contribution of the men's fellowship is well illustrated by the following incident. In 1943 the church building at Bristolville was entirely destroyed by fire while the church was engaged in an extensive remodeling program. The continuation of the work there was imperiled. The debris was cleaned out of the basement, a temporary roof was placed over the foundation, and services were again started. With the aid of supply ministers and local workers the little group was held together until 1946. At that time the home mission board was undecided whether or not to continue this mission point. The board brought the problem to the district conference, which supported the board's proposal to supply a full-time pastor. Elder D. E. Sower, a member of the board, volunteered to move into the congregation.

Results proved this decision to be wise. Brother Sower's work was effective, thirteen being received into membership in less than eight months. Sunday-school and church attendance increased until larger quarters became necessary.

The mission board was then faced with the problem of



Men's Fellowship Cabinet



The Men of the District
Building the Bristolville Church

building a church during a period of inflated prices of materials and labor. This matter of costs prompted the mission board to challenge the district men's work organization to donate the labor. The challenge was accepted enthusiastically by the delegates at their annual rally. The mission board then contacted Brother Wilbur Shoemaker, a building contractor. Brother Shoemaker startled the men with the proposition that if they would support his crew with plenty of help, he would put the building under roof in one day.

The district was divided into two sections. The first section went into action on September 13, 1947. On that Saturday morning ninety-nine men were present. To the music of saw and hammer and with teamwork that was amazing, the structure literally grew before the almost-unbelieving eyes of all. Just as the shadows of evening fell, the building was under roof and the sides were sheathed. "Doubting Thomases" who had passed by in the morning became fully convinced when, in the evening, they saw what had been accomplished by the resourcefulness and the cooperation of the men of the district. On the following Saturday morning, the second section had fifty-five men on hand. They erected the entrance, the stairway tower, and the chimney, and completed some interior work.

The finishing of the building proceeded intermittently as materials became available. The cooperation of the men of the district, the individual donations of materials, as well as gifts of lighting fixtures, chairs, and other furnishings from various churches of the district, all helped to build the church at a very low cash outlay.

It was not an easy task; the basic planning and the proper execution of the plans by enthusiastic and conscientious members of the district culminated in a lovely and much-needed place of worship. The Bristolville people consistently supported the work. Pastor Sower gave unstintingly of his time and labor.

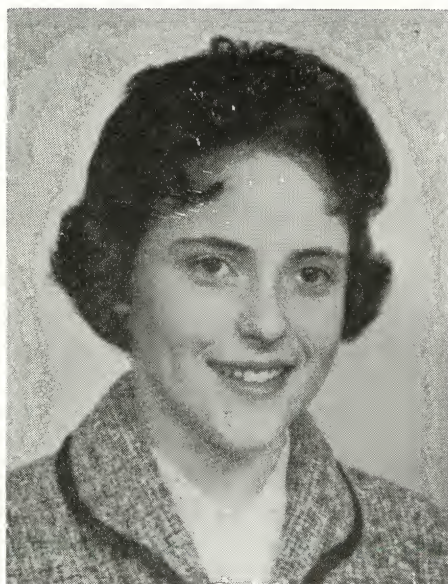
The dedication service, on June 6, 1948, was well attended by members from the whole district. President V. F. Schwalm of Manchester College gave the dedication address. Radio Station WKBN, of Youngstown, had its program director attend the ceremony. Then, on June 7, this station very graciously presented a fifteen-minute broadcast about the

erection and the dedication of the church that was built in two days by the men's fellowship of Northeastern Ohio. (See also the story of the Bristolville congregation in Part One.)

Following is the men's fellowship organization for 1963: president, Forest Heiks; vice-president, Wilbur Hershberger; general secretary, Kenneth Imhoff; recording secretary, Paul Wise; treasurer, Clifford Johnson; pastoral counselor, Merlin G. Shull.

THE YOUTH FELLOWSHIP

In 1926, the district meeting of Northeastern Ohio approved a recommendation of the joint boards (council of boards) that the young people's department, then known as the B.Y.P.D., be represented on the council. This gave official status to the young people's work. Now called the C.B.Y.F. (Church of the Brethren Youth Fellowship), they are a very active group.



Roberta Kurtz

Brotherhood speech contest winner.

Each summer they attend the young people's camp at Camp Zion in large numbers. In the fall a workshop is held to help the officers of the local groups; each winter and spring, district rallies are held. The youth participate in the speech contest; one of their number, Roberta Kurtz, of Hartsville, was the winner of the contest in the Brotherhood one year. They also participate in a drama festival. Approximately fifty from the district attended



Youth Fellowship Cabinet

The cabinet's advisers are Curtis Dubble and Arthur Crone.

the National Youth Conference at Estes Park, Colorado, in 1962. The subdistrict organizations are very active during the year.

The youth fellowship cabinet for 1963 is constituted as follows: president, Ken Radcliff; vice-president, Janet Kurtz; secretary, Beverly Eggleton; treasurer, David Snyder; editor and Outreach chairman, Sharon Krommes; Faith chairman, Ron Hanft; Citizenship chairman, Verda Deeter; Fellowship chairman, Bob Messer. The counselors are Mr. and Mrs. Kenneth Boydelatour, Delbert Kettering, and Guy Buch.

WORLDWIDE MISSIONS

As early as 1875, the district meeting of Northeastern Ohio appointed a board of managers to provide an organized plan for preaching the gospel in the district. This was the beginning

of home missions in Northeastern Ohio. In 1896 a board of five members was elected. These five persons became the mission board of the district. It was incorporated under the laws of the State of Ohio in 1922. The section dealing with the activities of the home mission board relates the activities of the board.

The district became interested in worldwide missions at the beginning of concern for world missions in the denomination. It has been liberal in support of the missionary work of the church. The district has made its greatest contribution in the number of young men and women who have dedicated their lives to preaching the gospel at home and throughout the world. Many congregations have given direct support to missionaries who have gone out from the district.

Goldie Swartz was the first missionary to be sent from the district. She was born on a farm in the vicinity of Ashland. Her parents, B. Frank and Sarah (Shoemaker) Swartz, lived there for nearly fifty years. Goldie was received into the Maple Grove church by baptism on November 3, 1901. Until it was transferred to India in 1916, she held her membership in the Maple Grove church. She at-

tended Ashland College, the normal course, 1903-1906; taught school, 1906-1908; attended Mount Morris Academy, 1908-1910; served as a city missionary in Rockford, Illinois, 1910-1912; was a student at Bethany Bible School, 1912-1915 (B.S.L. degree).

Goldie says that it was during the period at Bethany that there came to her a growing consciousness of a call to larger service, though not without conflict and discouragement from without. She answered the inner urge by volunteering for a foreign assignment. A few weeks later, in 1915, she was consecrated at the Annual Conference at Hershey, Pennsylvania, for work in India. While still on the Conference grounds, a delegation from Northeastern Ohio offered the financial support of the district. The following week, the district Sunday-school



Goldie Swartz

convention of Northeastern Ohio met at the Reading church. At this meeting her support was provided for by all the Sunday schools of the district. This arrangement continued for many years until the interest in missions had grown to the extent that many of the churches wanted to support a missionary directly. Sister Goldie's support was assumed by the Cleveland and East Nimishillen churches.

She was in India from 1916 to 1955, her work being mostly in the fields of evangelism and education. Before she went to India, Manchester College had granted her a B.A. degree in 1915. During several furloughs she earned the B.D. and M.A. degrees. It was a fitting climax to almost forty years of service in India that the Christian group at Vada, her last place of service, dedicated a new church building. Goldie returned on furlough in June 1954 just in time for the Ocean Grove Annual Conference, at which she represented the Second District of India on Standing Committee. Now retired, she resides in Sebring, Florida.

Anna B. Brumbaugh, the daughter of Cyrus and Amanda Brumbaugh, was born in Hartville, Ohio, on December 1, 1891. She was graduated from Juniata College with an A.B. degree in 1919. Anna taught in the Sunday school before going into service overseas. In 1920 she went to India, where she was a general supervisor and was in charge of the girls' boarding school at Vada until 1934.

Albert Helser, son of David and Emma (Zartman) Helser, was born at Thornville, Ohio, on July 10, 1897. He was baptized in August 1910, elected to the ministry by the Olivet church in 1917, and ordained to the eldership in 1922. He was married to Lola Bechtel on August 15, 1922. The couple entered the Nigerian field the same year, where they served until recently. Their years of association with the Mission Board of the Church of the Brethren were from 1922 to 1936. A fuller account of Brother Helser's academic preparation and service is given in the biographical section.

Lola (Bechtel) Helser was born October 16, 1898. Her parents, Jackson and Martha Bechtel, lived on a farm near Butler, Knox County, Ohio. They were members of the Church of the Brethren. Lola gave her heart to Christ on Easter Sunday, 1910, when she was not yet twelve years of age. After high school, she entered Manchester College and was

graduated in 1919. She entered the Illinois training school for nurses, completing the work in the spring of 1922. She remained in Chicago for a short time and helped in Bethany Hospital. At the Winona Lake Conference in 1922 she was approved for service in Nigeria. She returned to her home in Bellville, Ohio, and was married to Albert in August 1922.

Ira W. Moomaw, son of Peter and Ida (Grise) Moomaw, was born in Canton, Ohio, on July 8, 1894. He was baptized in the Canton Center church in July 1910 and was called to the ministry in 1919. He received his academic training at Manchester College and Ohio State University (Ph.D.). Brother Moomaw was married to Mabel Winger on September 1, 1920. He served on the India field from 1923 to 1943. (A fuller account of his work is given in the biographical section.)

Beulah Woods Miller was born on July 28, 1897, in Spencer, Ohio, the daughter of Charles M. and Clara Woods. She received an A.B. degree from Manchester College and an M.A. from the University of Chicago, and was a part-time student at Bethany Biblical Seminary from 1921 to 1923. She went to India in 1924 and served there until 1929 as a teacher in the girls' school and as a supervisor of the grade school.

Clara B. Harper was born in Ashland, Ohio, on September 15, 1895. Her parents were F. L. and Elizabeth Harper. Clara attended Ashland College, Manchester College, and Bethany Biblical Seminary. Africa being her chosen field of service, in September 1926 she left for Nigeria. Her work was mostly with women and girls. She taught people individually in their homes and in classes. Many weeks and months were spent on tour. She worked at Garkida, Marama, and Shafa. Sister Harper is now living in retirement at Greenville, Ohio.

Evelyn Horn, the daughter of Quinter Elijah and Lorena (Hoover) Horn, was born in Roseville, Ohio, on January 18, 1900. Her grandfather, Elijah Horn, was a staunch supporter of the Church of the Brethren; he served in the Goshen (later called White Cottage) congregation. In this congregation, where her father was a deacon, Evelyn was baptized on Easter Sunday, 1914, in a little creek just back of her home. In 1918 she entered Manchester College; there she finished her high school work in the academy and took some college work. In 1924 she entered the Illinois Training School for Nurses. Completing her course in June 1927, she passed the examination of

the Illinois State Board. She was called to Chicago in March 1930, and there was examined by the medical force of the General Mission Board. She was given treatments and passed the medical examination. While in training as a nurse Evelyn met Marguerite Burke. They became close friends and Evelyn was very happy to sail with the Burkes for Nigeria in 1930. She worked there until 1951.

Corda Wertz Krieger was born at Columbiana, Ohio, on December 1, 1898. Her parents were William P. and Della Wertz. She was a member of the Black River church at the time of her call to the mission field. She attended Manchester College, receiving an A.B. degree, and then spent one year at Bethany Biblical Seminary. From the Battle Creek Sanitarium and College of Nursing she received a B.S. and an R.N. degree. Before entering the overseas mission program she worked in Rappahannock County, Virginia, one year and in Greene County, Virginia, for three years. After being in China as a teacher and nurse from 1932 to 1941, she was married to Martin Krieger in 1942.

Dorothy M. Inman was born on June 12, 1904, at Bradford, Ohio. Her parents were Isaac I. and Ella Inman. Dorothy took her training in nursing at Memorial Hospital, Piqua, Ohio. Before going into overseas service she had been active as a Sunday-school teacher and as a worker in the Christian Endeavor society. She went to Nigeria as a nurse in 1933 but returned home in 1934 because of ill-health.

Grayce Brumbaugh, the daughter of J. C. and Emma (Kurtz) Brumbaugh, was born in Hartville, Ohio, on February 28, 1911. Grayce received her training at La Verne and Manchester colleges and Bethany Hospital. She sailed for Nigeria in November 1937. After a few months in Garkida she was assigned to Lassa to supervise and work in the hospital and dispensary. In 1950 she taught in the teachers' training school at Garkida for one school term. In December 1951 she was assigned to medical work at Chibuk. The dispensary at Chibuk serves a large area.

Grace Eshelman was born in Middlebranch, Ohio, on November 10, 1910. Her parents were W. H. and Mary Eshelman. She received a B.S. degree from Manchester College and took her training in nursing at the Bethany Hospital school of nursing. Before going into foreign mission work she

led singing in her home church (East Nimishillen); organized an older youth fellowship in the First church, Chicago; helped organize and purchase the Brethren Fellowship House in Chicago. She was a nurse in China from 1947 to 1949 and a director of nurses from 1951 to 1954 in India.

June Heestand Wolfe was born to Perry A. and Mildred K. Heestand on September 7, 1914, at Chatham, Ohio. She received a B.A. degree from Manchester College in 1940. Prior to her going into an overseas assignment, she was a church chorister and a leader in summer camps. She and her husband were in Ecuador from 1948 to 1951. They are now in Bolivia working under the Peace Corps of the United States.

Eva Shepfer Minnich, the daughter of Edward and Sara E. (Moomaw) Shepfer, was born on June 11, 1892, at Ragersville, Ohio. She attended Juniata College for three years, Manchester College for two years (A.B. degree), and Bethany Biblical Seminary. Prior to going into overseas service she was a church-school teacher; a member of the music committee, Elgin, Illinois; and a choir member. Her service in India, from 1948 to 1950, was that of making a home for missionary guests of all missions and faiths when they came to Bombay for various reasons. She and her husband, H. Spenser, now live in La Verne, California.

Roger Ingold was born on April 4, 1926, in Akron, Ohio, the son of Mr. and Mrs. Ralph Ingold. He attended Akron University for one year (1944) and Manchester College for three years; here he received an A.B. degree. He was married to Virginia Mae Johnson, daughter of Mr. and Mrs. H. M. Johnson, of Bringhurst, Indiana, in June 1947. He taught chemistry and physics in the Springfield high school from 1948 to 1960. Roger and his family had been very active in the local church (Springfield). Before going to Africa, he was a member of the mission board, vice-chairman of the council of boards, a member of the program



Roger Ingold

committee, and the director of the CALL program in 1958 in Northeastern Ohio. Roger left for Nigeria with his family in 1960, to teach at the Waka school. He is now the field secretary of Nigeria.

Ted Bauman was born in eastern Pennsylvania and grew up in Bluffton, Ohio, as a General Conference Mennonite. Ted was graduated from Bluffton College in 1952, and earned a master's degree in business administration at Western Reserve University in 1958. At Bluffton College he met Joan Clymer. Joan was graduated in 1954 and they were married June 12, 1954. Ted was employed as a cost clerk at Westinghouse Electric for one year, as a bookkeeper at the university hospital of Cleveland for four years (including his alternate service), and for three and one-half years as an auditor for the accounting firm of Ernst and Ernst in Cleveland. He is a certified public accountant. Ted and Joan were introduced to the Church of the Brethren by a fellow 1-W, and they joined the First Church of the Brethren in Cleveland in 1956. Both have been very active in church work. Ted served as a deacon, a member of the evangelism commission, youth adviser, and financial secretary. He also served his community as an active member of the Protestant Big Brothers of Cleveland and a member of the board of trustees of the social welfare department of the Cleveland Area Church Federation. Joan has taught in the primary department, has been on the board of Christian education for three years, and has been active in choir work and the women's circle. Ted and Joan left the States on February 17, 1961, to join our workers in Nigeria on a short-term basis. Ted became business manager for the mission after a period of orientation. His term of service will expire in the summer of 1963.

These missionaries have lived in Northeastern Ohio before or after service overseas: Holly and Kathryn Garner — India, 1916-1932; Isaiah and Elizabeth Weybright Oberholtzer — China, 1916-1938; Howard Alley — India, 1917-1946; Wilbur Stover — India, 1894-1920; William Beahm — Nigeria, 1924-1937; Hazel Messer — India, 1931-1955; Edward and Helen (Buehl) Angeny — China, 1940-1945; John Detrick — China, 1946-1951; John and Esther Rinehart — Nigeria, 1953 —. Most of these are included in the biographical section of this history.

PUBLICATIONS AND EDUCATION

About 1825, Henry Kurtz, a Lutheran minister, moved from Pittsburg, Pennsylvania, to Columbiana County, Ohio. A few months later he moved to Stark County, Ohio. Here he attended the meetings of the Brethren. He was baptized by Elder George Hoke of the Canton church on April 6, 1828. Two years later he was elected to the ministry. Brother Kurtz purchased a farm from Elder Hoke and his son-in-law in Osnaburg Township. In his home on this farm he established a printing shop in 1832. This may be the first revival of printing among the Brethren since the cessation of printing by the Sauers in Philadelphia, Pennsylvania, at the time of the Revolutionary War. In the *Canton Repository* for July 3, 1932, is this item: "One Hundred Years Ago Today. . . . Henry Kurtz opened a German Printing office in a part of his residence in Osnaburg Township." Otis Bowman, Louisville, Ohio, has three books in his library which bear the imprint of Henry Kurtz. They are *Menno Simons*, 1832; *The New Testament*, 1836; *Psalms and Hymnbook*, 1841. A number of other books printed by Elder Kurtz are known.

In 1838 Henry Kurtz visited his parents and sister in Germany. After a year he returned to America. In 1842 he moved into Mahoning County, locating on a farm near Poland. In the loft of the springhouse on his farm Brother Kurtz began to publish the *Gospel Visitor* in 1851. (For a picture of the springhouse see the frontispiece of this book.) In the spring of 1856 James Quinter came from Pennsylvania to join Brother Kurtz in the publishing of the *Visitor*. In June 1857 the office of the *Visitor* was moved to Columbiana. The building in which the *Visitor* was printed is still standing.

In 1864, because of the infirmities of old age, Henry Kurtz leased the publishing business to his son, J. H. Kurtz, and James Quinter. Brother Quinter moved to Covington, Ohio, in 1866. In 1873 J. H. Kurtz sold his interest in the *Visitor* to Brother Quinter. In 1876 the *Visitor* and the *Christian Family Companion*, of which Brother Quinter was sole proprietor, were consolidated with the *Pilgrim* and issued under the title of the *Primitive Christian*, published at Huntingdon, Pennsylvania. In 1883 the *Brethren at Work* and the *Primitive Christian* were united and the *Gospel Messenger* was the result.



Old Printing Shop in Columbiana

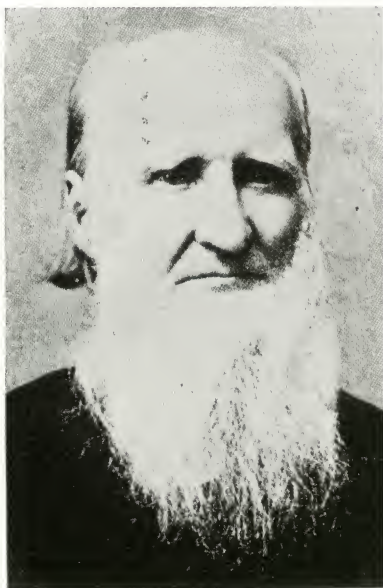
After the Kurtz printing shop was moved to Columbiana, the *Visitor* was printed in the frame building. It is still standing but will be torn down soon.

James Quinter was the editor-in-chief of the merged papers until his death.

Various attempts were made to publish a district paper. In January 1879, the *Gospel Preacher* was issued. This was a weekly four-page publication. S. Z. Sharp and S. H. Bashor were the first editors. Brother Sharp resigned after six months and J. H. Worst became the associate editor. The paper was published until 1882. The *Northeastern Ohio Herald* appeared in the 1930's; this was followed by the *Clarion*, a mimeographed paper. From 1955 to 1958 the *Northeastern Ohio Herald* was published as a printed bimonthly paper. Then it became a quarterly edited by the executive secretary, Gordon Bucher. It now also covers the District of Northwestern Ohio.

Ashland College was chartered in June 1878 as a result of a desire to have an institution of higher education in the district. The first board of trustees was made up of the following Brethren: Austin Moherman, I. D. Parker, Joseph

Roop, Alpheus Dickey, H. K. Myers, John Shidler, Richard Arnold, and William Sadler of Ashland, Ohio; Jacob Mishler, Mogadore, Ohio; George Irvin, Golden Corners, Ohio; A. J. Hixon and Josiah Keim of Louisville, Ohio. S. Z. Sharp, formerly from Maryville, Tennessee, was the first president.



R. H. Miller
College President, 1882

The college started out with bright prospects.

The division of 1882 in the church "swept down upon the infant institution with irreparable destruction." A majority of the members of the board of trustees cast their lot with the Progressive group. The constitution and the by-laws were changed so that the institution could be operated by the Progressive Brethren. Five brethren, who remained with the Church of the Brethren, contributed about ten thousand dollars toward wiping out the debt of about eighteen thousand dollars. These brethren were Austin Moherman and I. D. Parker

of Ashland, Ohio; George Irvin, Golden Corners, Ohio; Cyrus Hoover and Reuben Bookwalter, Smithville, Ohio. This is related not to pass on a failure, but to show that large interests were surrendered without resort to law courts. The experience may have been a stimulant in arousing a greater interest in education in the district.

In the fall of 1904 a Bible institute, or college, was opened by E. S. Young on the northwest corner of Oxford Avenue and Fourteenth Street, N.W., Canton, Ohio. By the latter part of 1907 the school was closed and Brother Young sold the property to the city of Canton on July 19, 1910, as a building site for the proposed Lehman high school.

DISTRICT MEETINGS

<i>Year</i>	<i>Church</i>	<i>Moderator</i>	<i>Assistant Moderator</i>	<i>Writing Clerk</i>
1874	Springfield	Jacob Garver	Joseph Rittenhouse	William Shidler
1875	Canton Center	Jacob Garver	Joseph Rittenhouse	P. J. Brown
1876	Danville	George Irvin	P. J. Brown	E. L. Yoder
1877	Chippewa	Morgan Workman	Conrad Kahler	Noah Longanecker
1878	Mahoning	George Irvin	P. J. Brown	Noah Longanecker
1879	Maple Grove	Conrad Kahler	George Irvin	Noah Longanecker
1880	West Nimishillen .	P. J. Brown	Samuel Garver	Josiah Keim
1881	Mohican	R. H. Miller	P. J. Brown	Noah Longanecker
1882	Tuscarawas	Morgan Workman	P. J. Brown	Noah Longanecker
1883	Loudonville	Noah Longanecker	Conrad Kahler	I. D. Parker
1884	Wooster	Noah Longanecker	Samuel Garver	William Sadler
1885	Owl Creek	I. D. Parker	Noah Longanecker	William Sadler
1886	Springfield	I. D. Parker	David Young	William Sadler
1887	East Nimishillen .	I. D. Parker	William Murray	Noah Longanecker
1888	Sugarcreek	I. D. Parker	Noah Longanecker	T. C. Wieand
1889	Ashland Dickey ..	Noah Longanecker	I. D. Parker	D. M. Irvin
1890	Mohican	Noah Longanecker	I. D. Parker	Reuben Shroyer
1890	Chippewa	I. D. Parker	Samuel Sprankel	Jacob Mishler
1891	Mt. Pleasant	Noah Longanecker	D. N. Workman	Jacob Mishler

1892	Owl Creek	Noah Longanecker	I. D. Parker	Jacob Mishler
1893	Jonathan Creek ..	Noah Longanecker	Edward Loomis	Jacob Mishler
1894	Springfield	Samuel Sprankel	Noah Longanecker	Jacob Mishler
1895	Danville	Noah Longanecker	Edward Loomis	Jacob Mishler
1896	Sandy	Edward Loomis	Noah Longanecker	Jacob Mishler
1897	West Nimishillen .	Tobias Hoover	Noah Longanecker	Quincy Leckrone
1898	Sugarcreek	Tobias Hoover	Noah Longanecker	Quincy Leckrone
1899	Maple Grove	Noah Longanecker	F. B. Weimer	Quincy Leckrone
1900	East Nimishillen .	Tobias Hoover	F. B. Weimer	W. F. England
1901	Mohican — no minutes			
1902	Jonathan Creek ..	Tobias Hoover	W. F. England	Reuben Shroyer
1903	Black River	Noah Longanecker	W. F. England	E. S. Young
1904	Chippewa	W. F. England	Tobias Hoover	Edward Shepfer
1905	Springfield	W. F. England	Samuel Sprankel	T. S. Moherman
1906	Sugarcreek	Noah Longanecker	W. F. England	Edward Shepfer
1907	Wooster	W. F. England	James Murray	H. H. Helman
1908	Canton Center ...	James Murray	Noah Longanecker	H. H. Helman
1909	Mahoning	James Murray	Noah Longanecker	G. S. Strausbaugh
1910	Owl Creek	James Murray	T. S. Moherman	D. R. McFadden
1911	East Nimishillen .	A. S. Workman	James Murray	D. R. McFadden
1912	Chippewa	Noah Longanecker	G. S. Strausbaugh	W. D. Keller
1913	West Nimishillen .	G. S. Strausbaugh	W. D. Keller	H. H. Helman
1914	Springfield	G. S. Strausbaugh	S. S. Shoemaker	C. H. Murray
1915	Ashland Dickey ..	D. R. McFadden	S. S. Shoemaker	C. H. Murray

1916	Black River	S. S. Shoemaker	G. S. Strausbaugh	C. H. Murray
1917	Sugarcreek	G. S. Strausbaugh	A. F. Shriver	C. H. Murray
1918	Danville	D. R. McFadden	Edward Shepher	H. H. Helman
1919	Reading	S. S. Shoemaker	G. S. Strausbaugh	C. H. Murray
1920	Jonathan Creek ...	G. S. Strausbaugh	A. F. Shriver	C. H. Murray
1921	East Nimishillen .	D. R. McFadden	G. S. Strausbaugh	H. H. Helman
1922	Maple Grove	C. H. Deardorff	G. S. Strausbaugh	C. H. Murray
1923	Hartville	C. H. Deardorff	G. S. Strausbaugh	C. H. Murray
1924	Akron	G. S. Strausbaugh	H. H. Helman	D. F. Stuckey
1925	Canton Center ...	C. L. Wilkins	T. S. Moherman	J. C. Inman
1926	Owl Creek	G. S. Strausbaugh	M. M. Taylor	C. H. Murray
1927	West Nimishillen .	C. L. Wilkins	C. H. Deardorff	Ora DeLauter
1928	Ashland Dickey ..	Edward Shepher	G. S. Strausbaugh	J. C. Inman
1929	Hartville	Ora DeLauter	J. C. Inman	G. W. Phillips
1930	Olivet	G. S. Strausbaugh	C. H. Deardorff	H. D. Emmert
1931	Springfield	Edward Shepher	C. H. Deardorff	H. D. Emmert
1932	Wooster	J. C. Inman	G. S. Strausbaugh	J. P. Prather
1933	Akron	C. H. Deardorff	W. D. Keller	C. H. Murray
1934	Beech Grove	G. S. Strausbaugh	J. C. Inman	Ora DeLauter
1935	Freeburg	Ira E. Long	J. C. Inman	C. A. Helm
1936	Black River	G. S. Strausbaugh	J. C. Inman	C. A. Helm
1937	Springfield	J. C. Inman	Edward Shepher	Walter M. Young
1938	East Nimishillen .	G. S. Strausbaugh	W. D. Fisher	J. C. Inman
1939	Springfield	J. C. Inman	C. H. Deardorff	W. D. Fisher

1940	Ashland City	W. D. Fisher	C. H. Petry	Martin Krieger
1941	Camp Zion	Jesse D. Reber	A. H. Miller	Martin Krieger
1942	Camp Zion	R. V. Bollinger	A. H. Miller	Martin Krieger
1943	Camp Zion	G. S. Strausbaugh	R. V. Bollinger	Martin Krieger
1944	Hartville	W. A. Petry	R. V. Bollinger	W. H. Miley
1945	Camp Zion	H. C. Lehman	G. S. Strausbaugh	John C. Middlekauff
1946	Camp Zion	J. D. Zigler	G. S. Strausbaugh	E. G. Diehm
1947	East Nimishillen .	Wilmer Petry	J. C. Inman	E. G. Diehm
1948	Camp Zion	Newton D. Cosner	D. R. McFadden	E. G. Diehm
1949	Camp Zion	Glen Baird	J. C. Inman	E. G. Diehm
1950	Olivet	J. C. Inman	Wilmer A. Petry	E. G. Diehm
1951	Camp Zion	Wilmer A. Petry	Glenn Bowlby	E. G. Diehm
1952	Camp Zion	K. W. Hollinger	J. D. Zigler	E. G. Diehm
1953	Camp Zion	E. I. Brumbaugh	Arthur Hess	E. G. Diehm
1954	Camp Zion	Arthur Hess	W. H. Miley	E. G. Diehm
1955	Camp Zion	Bernard N. King	Harlan C. Grubb	E. G. Diehm
1956	Camp Zion	Harlan C. Grubb	Ralph B. Martin	E. G. Diehm
1957	Camp Zion	E. I. Brumbaugh	Curtis W. Dubble	E. G. Diehm
1958	Camp Zion	Curtis W. Dubble	Wilmer A. Petry	E. G. Diehm
1959	Ashland College ..	Wilmer A. Petry	Guy Buch	E. G. Diehm
1960	Ashland College ..	Jacob Dick	Ralph Martin	Clair O. Throne
1961	Ashland College ..	J. P. Prather	John Blough	Clair O. Throne
1962	Ashland College ..	Guy Buch	Merlin Shull	Clair O. Throne
1963	Ashland College ..	William Walters	Merlin Shull	Clair O. Throne

ANNUAL MEETINGS IN NORTHEASTERN OHIO

A number of Annual Meetings were held in Northeastern Ohio.

Annual Meeting of 1822

This was the first Annual Conference held west of the Allegheny Mountains. The meeting was held within the territory of the Canton Center church, Nimishillen congregation, in the barn of Brother Daniel Brown, which was located in what is now Louisville, Ohio.

Annual Meeting of 1834

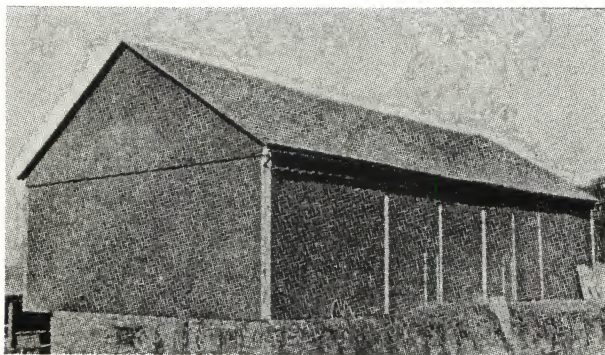
The second Annual Meeting in Northeastern Ohio was held one mile west of Freeburg, Stark County, on the farm owned by Elder Elias Dickey.

Annual Meeting of 1843

This Conference was held within the territory of the Mohican church, Wayne County, on the farm of Elder John Shoemaker, one mile west of where the church house now stands. The sessions were held in a large barn forty-five by eighty feet.

Annual Meeting of 1848

On June 10, 1848, the meeting began in the home of Jacob Kurtz. The house, built for church purposes, was twenty-eight



Barn in Which the 1848
Annual Meeting Was Held

by forty feet in size. It was located in Wayne County, in the territory of the Chippewa church, about six miles southwest of Orrville.

Annual Meeting of 1854

The 1854 meeting was held on the farm of Elder Elias Dickey, about five miles southeast of Ashland. This was the second time that Elder Dickey entertained the Annual Meeting, the other being that of 1834, in Stark County, when he lived on a farm there. According to tradition, the attendance was twenty thousand. Brother James Quinter, then a young minister, was one of the speakers at this Conference.

Annual Meeting of 1872

This meeting was held on the farm owned by Elder Cyrus Hoover in Wayne County. The moderator was Henry Davy and the reading clerk John Wise.

Annual Meeting of 1881

The 1881 Conference was held in Ashland, on the campus of Ashland College, then owned by the Church of the Brethren. This was the year before the final division in the church. Most of the discussions had to do with supposed disorders in the Brotherhood. The Conference did, however, raise three thousand dollars to save the mission work in Sweden and Denmark.

CALENDAR DEVELOPMENT OF NORTHEASTERN OHIO

- 1775-1800. Earliest immigrations of Brethren to Northeastern Ohio.
- 1804. Nimishillen church, Stark County, organized, the first congregation of the Brethren in Northeastern Ohio.
- 1808. Mill Creek church, in Mahoning County, begun. Re-organized into the Mahoning congregation in 1842.
- 1817. Jonathan Creek church, Perry County, started.
- 1805-1820. Sugarcreek church organized.
- 1820-1825. Reading church.
- 1822. Danville church, Knox County, started with fourteen

- charter members. First Annual Meeting west of the Ohio River held within the bounds of the Nimishillen church.
1823. Owl Creek church, Knox County.
1825. Canton church organized from the Nimishillen congregation, Stark County.
1830. Mohican church, Wayne County.
1834. Annual Meeting near Freeburg, Stark County.
- 1835-1840. Tuscarawas church.
1843. Annual Meeting held within the bounds of the Mohican church on the Shoemaker farm.
1848. Annual Meeting held five miles southwest of Orrville, on the farm of Jacob Kurtz.
1851. Beginning of church publications by Henry Kurtz, in a springhouse loft, Mahoning County.
1854. Annual Meeting within the bounds of the Ashland church, five miles southeast of Ashland, on the Elias Dickey farm.
1855. Black River church, Medina County, organized from the Mohican congregation, Wayne County.
1856. Loudonville church, Ashland County.
1860. Maple Grove church, Ashland County. Ashland church, Ashland County.
1864. First district meeting of the Northeastern District of Ohio, one and one-half miles southwest of Hartville, on the Jacob Brumbaugh farm, Stark County.
1866. Mt. Zion Sunday school, Tuscarawas County. First Sunday school organized within district—a “union” school.
1868. Nimishillen church organized into the East Nimishillen, West Nimishillen, and Springfield congregations. Jonathan Creek Sunday school. Discontinued after a few years. Reorganized in 1885.
- 1868-1869. Black River Sunday school.
1869. Mohican Sunday school.
1870. North Bend Sunday school. Owl Creek Sunday school.
1872. Annual Meeting held with the Wooster congregation, on the Cyrus Hoover farm, near Smithville. Ashland Sunday school.
1873. Maple Grove Sunday school.

1874. Paradise Sunday school within the Wooster congregation. Mahoning Sunday school.
1875. Beginning of the home mission board.
1877. Mt. Zion church, Tuscarawas County. Orrville church. Disorganized in 1880. Wooster church, Wayne County. Wooster Sunday school.
- 1877-1878. Sugarcreek Sunday school.
1878. McMahan Creek church. Disorganized in 1883. First district Sunday-school convention held in Northeastern Ohio, within Chippewa church. Ashland College chartered, Ashland, Ohio. Chippewa Sunday school. Bristolville church, Trumbull County. Ashland City Sunday school.
1879. Tuscarawas Sunday school. Ashland City church. Disorganized in 1882. Reorganized in 1914.
1881. Annual Meeting held within the bounds of the Ashland City church, on the college grounds. Eden Sunday school, within the bounds of the Tuscarawas church.
1885. June 28, West Nimishillen Sunday school.
1886. Chippewa sisters' aid society. Discontinued. Lake Shore church, Ashtabula County. Disorganized in 1907.
1887. Beginning of district Sunday-school secretary work. Springfield Sunday school.
1889. Rush Creek congregation transferred to Southern Ohio.
1890. East Nimishillen Sunday school. District meeting changed from spring to fall.
1891. Beginning of district ministerial meetings.
1893. Bristolville union Sunday school. Delaware church disorganized, Delaware County.
1894. Maple Grove aid society.
1895. Ashland Dickey young people's society. Ashland Dickey aid society. General missionary treasury dispensed with.
1896. Beginning of the district credential committee. Coshoc-ton church transferred to the Sugar Creek congregation. Canton City Sunday school, East Tuscarawas Street.
1897. Chippewa Christian workers.
1898. Chippewa aid society reorganized.
1902. Black River missionary reading circle — later changed

- to Christian workers society. Canton Christian workers. Mahoning aid society.
1903. Canton City church, Canton, Ohio. Tuscarawas Christian workers.
1904. Beginning of district Christian workers meetings.
1905. Kent Sunday school. Canton City Christian workers. Mahoning Christian workers. Owl Creek Christian workers.
1906. Beginning of Sunday-school institutes. Sugarcreek aid society.
1907. Wooster church aid society. Kent Christian workers. Jonathan Creek aid society.
1908. Danville Christian workers. Jonathan Creek Christian workers.
1909. Springfield Christian workers.
1910. Beginning of district temperance committee work.
1911. East Nimishillen Christian workers.
1912. Canton city aid society.
1913. Sugarcreek Christian workers. Owl Creek aid society.
1914. Canton City church dedicated. Evangelical church house bought by the Ashland and Maple Grove churches and work organized in the city of Ashland.
1915. Ashland City.
1916. New Philadelphia.
1918. Kent.
1919. Woodworth.
1920. Hartville.
1921. Richland. Added territory to district — three counties. Minutes of 1921. East Chippewa. Cleveland.
1923. Organization of boards and committees of district.
1924. Central treasurer. Two delegates on Standing Committees. Alliance. Merging of committees.
1926. Change of church name from Canton Center to Center. Request for transfer of Greenwood church. District bulletin. B.Y.P.D. representation on joint board.
1927. Ministerial and mission boards jointly take initiative in placing pastors at mission points.
1928. Discontinuance of district Sunday-school secretary. Kurtz Memorial commission.

1929. Merger of Mt. Zion and New Philadelphia. Goshen church name changed to White Cottage. Request for Lincoln Heights mission.
1930. Request for district meeting programs.
1931. Kurtz Memorial completed.
1932. Organization of Maple Avenue. Disorganization of Loudonville church. Reapportionment of district dues. Eastwood.
1934. Director for Camp Mack. Old Folks' Home committee discontinued.
1935. Place for district gatherings. Budget limitation repealed. Merger of welfare board with board of Christian education. Organization of Lincoln Heights mission.
1936. Steps to open mission at Dillonvale. Report of committee on permanent place for district gatherings. Officially authorized trustees of permanent meeting place. Elders' body to approve nominations of joint board for district.
1937. Mortgage on Cleveland property canceled. Constitution for joint board. Development of permanent meeting place. Zion central project — mission board to advise in matters involving financial obligations. Men's and women's work. Rotary loan fund.
1938. Central meeting place named Camp Zion. District ministerial program committee. Naming of Mansfield church.
1939. Camp Zion dormitory built. Date of district conference. Camp Zion trustees. Rebinding of district meeting minutes.
1940. Brethren service committee. Report of board of Christian education. District calendar. Brethren service committee. Term of writing clerk. Representation on Standing Committee. Special district conference.
1941. District meeting program committee.
1942. Reports and queries in hands of clerk by August 1. Board of education age-group directors. Financial and bookkeeping system. Appointment and supervision of adviser to conscientious objectors. Organization and names of subdistricts.
1943. Cleveland and Eastwood transferred from missions to fully organized churches.

1944. Mission work at Dillonvale closed and property sold. Regional secretary.
1945. Transfer, sale, and control of local church properties. Contribution to Ohio Council of Churches. Term of office of central treasurer. Central treasurer limited in disbursing funds.
1946. Installation service for district officers, boards, and committees.
1947. Writing clerk an ex-officio member of the joint board. Historical committee established.
1948. Name of Wooster church changed to Paradise church.
1949. Election of moderator of district meeting.
1950. Name of Tuscarawas church changed to Eden church.
1951. District organization.
1952. Selection of Standing Committeemen. Recommendation of historical committee. New method of apportioning district budget.
1953. E. G. Diehm chosen as editor of *History of the Church of the Brethren in Northeastern Ohio*. Term of trustees for Manchester College. Time of residence required to serve on boards and committees of district. Tenure of office on boards and committees. Financial support of Manchester College. Mission board authorized to look into the need for a district Brethren home. Installation services for district officers.
1954. Group insurance approved. Revision of joint board constitution. Not more than two names to be submitted to fill vacancy in any district office. District representation on Camp Mack board discontinued. Beginning of Painesville mission.
1955. Dedication of Painesville mission. District program committee to effect its own organization. Separation of Baltic and Sugarcreek congregations into separate churches. Mission board given permission to purchase land for a prospective church location. Purchase of Irvin farm as a home for the aged.
1956. Resignation of V. F. Schwalm and election of A. Blair Helman as president of Manchester College. The trustee board for the home for the aging. Camp committee for

- Camp Zion. Revised regulations for home mission board.
1957. Beginning of Brookpark mission. Beginning of Elyria mission. Employment of district executive secretary. Lay and pastoral counselors for district youth. Amending of constitution of council of boards.
1958. Tenure of office for resolutions committee.
1959. Centennial committee for 1963.
1960. Stewardship program for 1960 and 1961. Tenure rule of office suspended for the office of central treasurer.
1961. Wooster fellowship launched; to be known as the Christ Church of the Brethren.
1962. Crest View Manor board increased to fifteen members. District of Northeastern Ohio voted to merge with the District of Northwestern Ohio.
1963. Merger of Northeastern Ohio with Northwestern Ohio consummated. New district, Northern Ohio. The history, *Church of the Brethren in Northeastern Ohio*, published.

DISTRICT ORGANIZATION (1962-1963)

Moderator

William Walters 1963

Alternate Moderator

Merlin G. Shull 1963

Writing Clerk

Clair O. Throne 1965

Reading Clerk

John McCormick 1963

Delegates to Standing Committee

Delbert Kettering 1963

Clair O. Throne 1963

John Blough 1964

J. Perry Prather (first alternate) 1963

P. J. Remsburg (second alternate)	1963
Richard Speicher (third alternate)	1963

District Mission Board

Arthur Hess	1967
Merlin G. Shull	1966
Guy Buch	1965
Wilbur Shoemaker	1964
Galen Hochstetler	1963

Ministerial Board

Elmer Brumbaugh	1965
John Blough	1964
Alvin Kintner	1963

Brethren Service Committee

Ben Bollinger	1965
Norman Hostetler	1964
Merl Cordier	1963

Board of Christian Education

Mrs. Ralph (Hilda) Bowman	1965
Atlee Stroup	1965
Victor Bendsen	1964
Mrs. Gene (Gladys) Pickens	1964
Mrs. L. E. (Thelma) Kieffaber	1963

Camp Zion Trustees

Bennett Shoemaker	1967
Wilbur Hershberger	1966
Walter Coldren	1965
Mildred Young	1964
Leroy Domer	1963

District Conference Program Committee

W. H. Miley	1965
Edward Angeny	1964
Mrs. Don (Edna) Disler	1963

Resolutions Committee

Mrs. Henry (Mable) Krommes	1965
Mrs. W. H. (Orpha) Miley	1964
Mrs. William (Dorothy) Walters	1963

Representative to the Regional Board

Walter Bowman 1965

Central Treasurer

P. J. Remsburg 1963

Auditing Committee

Albert Gray 1964

Don Disler 1963

Brethren Home Trustees

Ralph Martin 1965

Harper Bender 1966

Roy Bower 1965

Ira Good 1964

Mrs. Harold (Grace) Steiner 1963

Jay Myers 1965

Russell Young 1965

Edison Moomaw 1964

Howard Dickerhoof 1964

Mrs. Homer (Jean) Miller 1963

Mrs. Leonard (Dorothy) Kauffman 1963

Roy S. Lautenschlager (appointment confirmed) 1963

Ivan Steiner, Sr. (appointment confirmed) 1964

Jay Lehman (appointment confirmed) 1965

Trustee to Manchester College

John L. Deardorff 1965

Credential Committee

Mrs. Edison (Fern) Moomaw 1965

F. Blake Million 1964

Dean Rohrer 1963

Delegates to the Ohio Council of Churches Assembly

William Church 1964

Victor Bendsen 1963

Women's Fellowship Cabinet

President Mrs. Merlin (Grace) Shull

Vice-president Mrs. Edward (Helen) Angeny

Secretary-treasurer Mrs. P. J. (Cecil) Remsburg

Mission director Mrs. Harry (Florence) Imhoff

Aid-service Mrs. John Miller

Men's Fellowship Cabinet

President Forest Heiks

Vice-president Wilbur Hershberger

General secretary Kenneth Imhoff

Recording secretary Paul Wise

Treasurer Clifford Johnson

Pastoral adviser Merlin G. Shull

CBYF Cabinet

President Kenneth Radcliff

Vice-president Janet Kurtz

Secretary Beverly Eggleton

Treasurer Dave Snyder

Faith Ron Hanft

Citizenship Verda Deeter

Fellowship Bob Messer

Outreach Sharon Krommes

DISTRICT BUDGET

(October 1, 1962 — September 30, 1963)

Church extension	\$20,000
Council of boards	3,500
Christian education board	1,200
Ministerial board	320
Brethren service committee	180
Executive secretary service	6,500
Brotherhood Fund	25,000
Manchester College	3,300
Brethren Home	15,000
District parsonage	5,000
	<hr/>
	\$80,000
Manchester College — 15%	1,500
Brotherhood Fund — 85%	8,500
	<hr/>
	\$90,000

MINISTERS OF NORTHEASTERN OHIO
(As of September 1962)

Elders

Angeny, Edward T.	Kintner, Alvin L.
Beach, Guy K.	Krommes, Henry A.
Bendsen, Victor C.	Loucks, William H.
Block, Ervin F.	Louder, Cyril C.
Blough, John H.	McCormick, John A.
Bowman, Walter D.	Martin, Ralph B.
Brumbaugh, Elmer I.	Miley, Wilbert H.
Buch, Guy R.	Miller, Adam H.
Bucher, Gordon W.	Million, F. Blake
Coldren, Walter E.	Myers, Jay G.
Cripe, Mervin A.	Naylor, Kent E.
Deardorff, C. H.	Noffsinger, Stanley B.
Deeter, Harold I.	Nolt, Enos D.
Diehm, Edgar G.	Petry, Edwin C.
Fisher, C. Kenneth	Prather, J. Perry
Harley, Henry P.	Reinke, J. Herman
Hays, Durward F.	Rohrer, Dean C.
Heeter, Robert L.	Sheets, George H.
Helm, C. A.	Shull, Merlin G.
Helser, Albert D.	Smith, E. Stanley
Hess, Arthur H.	Speicher, Richard D.
Holderread, Arno M.	Strausbaugh, George S.
Keller, Walter	Wenger, Richard C.
Kindy, Dean R.	Zigler, Jacob D.
Kinsel, Waldo E.	

Ordained Ministers

Fausnight, Ivan J.	Kettering, Delbert W.
Frantz, Loren D.	Kurtz, Willis E.
Fryman, Robert P.	Pierson, Augustus B.
Gemmer, H. Robert	Sollenberger, Donald D.
Grant, Willard L.	Walters, William E.
Harman, Wayne P.	

Licensed Ministers

Brumbaugh, Paul	Eberly, Roger
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Frame, Donald
Kettering, Merlyn
Kieffaber, Alan G.
Marvin, Kenneth, Jr.

McConnel, David R.
Reinke, Richard L.
Showalter, Harold
Snyder, Edison

TWO DISTRICTS BECOME ONE

The district conference of Northeastern Ohio in 1961 authorized the district realignment study committee to bring to the 1962 conference definite proposals regarding the merger of the districts of Northeastern Ohio and Northwestern Ohio. The committee consisted of Guy Beach, Guy Buch, Arthur Hess, and Merlin Shull. Eleanor Garner, Paul Haworth, Kenneth Long, and John Tomlonson represented Northwestern Ohio. Gordon Bucher, serving both districts as executive secretary, brought the following recommendations to the 1962 conference:

We recommend to the District Conferences of Northwestern and Northeastern Ohio that the two districts merge into one district called Northern Ohio.

We recommend that Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Coshocton, Tuscarawas, Harrison and Jefferson counties be the southern tier of counties in the new district.

We recommend that the principle of merger be adopted at the 1962 District Conferences and that the merger be consummated at a joint District Conference in 1963.

We recommend that the principle of a District Board of Administration working through commissions be adopted.

We ask that we be authorized to see that a detailed plan of organization is brought to the 1963 District Conference and that a slate of nominees be prepared by the appropriate District bodies.

We recommend that we move toward a unified budget, including age and interest groups, and support payments to the Brotherhood Fund, Manchester College, the Homes, and camp (but not including capital improvement funds). We also recommend that there be one central treasurer handling all funds except [those of] the homes and camp.

Merlin G. Shull, secretary



Merger Committee of Northeastern Ohio and Northwestern Ohio

The recommendations were adopted by both district conferences at their respective district meetings in August 1962.

A centennial conference program committee is preparing a special program in cooperation with the district program committee to commemorate the first district conference of Northeastern Ohio which was held in the barn of Jacob Brumbaugh in 1864, one and one-half miles southwest of Hartville. Speakers for the special occasion are Andrew W. Cordier and Paul M. Robinson. The new historical volume, *The Church of the Brethren in Northeastern Ohio*, will be presented. This historic district conference will be held at Ashland College, August 15-18, 1963. The meeting also marks the centennial district conference of Northeastern Ohio and the merger of Northeastern Ohio and Northwestern Ohio into the District of Northern Ohio.

PART THREE

Biographies

It is the purpose of the biographical sketches to give the important facts in the lives of those ministers and lay leaders who have served in Northeastern Ohio. However, with very few exceptions only those lay men and women who have represented the district on Standing Committee are included.

The information on which the sketches are based was obtained by means of questionnaires. The historical committee began mailing these out in 1948. Some were never returned. After the manuscript was taken to Elgin in September 1962, Ora W. Garber, the book editor, mailed out a large number of questionnaires in an effort to bring the sketches up to date. Any omissions are due to the fact that no information was furnished.

* * * * *

CHARLES ERNEST ANDERSON, the son of Bruce and Vergie (Wolf) Anderson, was born in Hanover, Pennsylvania, on September 16, 1926. He was married to Wilma Ruth Wagoner on December 29, 1946; they have one son and one daughter. Brother Anderson was baptized in August 1938 at East Berlin, Pennsylvania. In October 1953 he was ordained to the ministry at La Porte, Indiana. He served the La Porte church from September 1, 1953, to November 1, 1956, and was pastor of the Brookpark church in Northeastern Ohio from November 1956 to 1958. He is currently living in Fort Wayne, Indiana.

EDWARD T. ANGENY, born on August 6, 1914, in Philadelphia, Pennsylvania, is a son of William G. and Catherine (Krupp) Angeny. He attended the Bible Institute of Pennsylvania (1935), Bethany Biblical Seminary (1939), Juniata College (B.A., 1947), and the United Theological Seminary (B.D., 1955). Called to the ministry by the Bethany church, Philadelphia, in 1935, he was ordained to the full ministry in 1937. His wife is the former Helen Buehl, whom he

married on February 26, 1938; they have two daughters. From September 1939 to September 1940 he was the pastor of the Woodworth church, Ohio. Having volunteered for service in the overseas mission program of the church, Brother and Sister Angeny went to China in September 1940. In 1941 they went to the Philippines with the language school formerly located in Peiping. When the Japanese invaded the Philippines the Angenys were interned at Baguio, where they remained until the close of the war. Returning to the States in 1945, Brother Angeny spent a year at Juniata College and then took up the pastorate at Muncie, Indiana. From 1951 to 1960 he was with the Lower Miami church in Southern Ohio; then he accepted a call to the first full-time pastorate of the Kent, Ohio, church. In Northeastern Ohio he has been the chairman of the district conference program committee.

WHITMORE ARNOLD, son of Charles and Susannah (Whitmore) Arnold, was born near Cadiz, Ohio, on November 28, 1826. A cabinetmaker and carpenter, he was licensed to preach in 1856. Moving to Somerset, he was a farmer and carpenter until 1870 and from 1870 to 1876 operated a hardware store. He was pastor of the Jonathan Creek church (now the Olivet church), Ohio, from 1860 to 1885. He married Harriet Helser on May 23, 1861; three children were born to them. Sister Arnold died on March 15, 1914. Brother Arnold followed on February 20, 1915.

GLEN M. BAIRD was born at Old Washington, Ohio, on February 15, 1904, to Joseph and Alice (Dugan) Baird. Baptized in 1926 and called to the ministry in 1935, he was ordained to the eldership in 1941 in the Des Moines Valley church, Iowa. He received his ministerial education at Bethany Seminary, Drake University, and the Oberlin Graduate School of Theology. As a student pastor he worked in the Arcadia church, Indiana, from March to September 1939, and then in Marion, Indiana, until June 1940. He was in the Des Moines Valley church as pastor from June 1940 to June 1943; the Morrellville church, Johnstown, Pennsylvania, from July 1943 to March 1947; the Hartville church, Northeastern Ohio, from that time

until September 1951; the Flora church, Indiana, from then until 1954; the Fort Wayne (Lincolnshire) church, Indiana, from 1954 to 1958; the Union Bridge church, Maryland, since 1958. In Northeastern Ohio he was the peace director from September 1947 to September 1951 and was the moderator of the 1950 district conference. In 1926 he married Agnes Tice; they are the parents of one son.

L. M. BALDWIN, son of Charles and Barbara (Wagoner) Baldwin, was born in Fayette County, Illinois, December 26, 1897. He was baptized in the Hurricane Creek congregation, Southern Illinois, August 17, 1910. Licensed to the ministry on August 27, 1922, and ordained on May 11, 1924, he was ordained to the eldership in Osceola, Missouri, on November 4, 1939. After graduation from McPherson College in 1927, he entered educational work, serving as a high school principal and superintendent. Brother Baldwin was united in marriage to Maudie McConkey on June 5, 1927; two children were born to them. From 1934 to 1936 he served as a part-time pastor in Nevada, Missouri; from 1936 to 1941, in the Osceola and Deepwater churches, Missouri, while principal of the Osceola high school. In 1941 he went to La Place, Illinois, remaining as full-time pastor there until 1945, when he moved to Thornville, Ohio, where he was pastor of the Olivet church until 1948. He died on May 19, 1962.

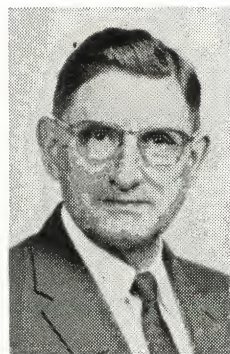
WILBUR BANTZ was born in Carroll County, Tennessee, on June 23, 1900, a son of C. M. and Carrie (Oren) Bantz. When he was still quite young the family moved to Trotwood, Ohio, where he was baptized and finished grade school. He was graduated from Manchester College in 1926 and from Crozer Theological Seminary in 1932. Brother Bantz was united in marriage to Martha Blessing on June 29, 1918; two children were born to them. Called to the ministry in the Bear Creek congregation, Ohio, in 1923 and ordained the following year, he was ordained an elder at Wilmington, Delaware, in 1931. Beginning his pastoral career in Fort Wayne, Indiana (1925-1929), he served in Wilmington (1929-1934); Thornville, Ohio (1934-1936); Toledo, Ohio (1936-1945); Decatur, Illinois

(1945 until the time of his death on December 24, 1957). For a time during World War II he was a civilian public service supervisor for the Brethren Service Committee.

GUY K. BEACH, son of Adam and Catherine (Kochenderfer) Beach, was born at Salemville, Pennsylvania, in December 1889. He was baptized at the age of thirteen in the New Enterprise congregation. On July 20, 1913, he was elected to the ministry and was ordained on August 24 of the same year at New Enterprise. His ordination to the eldership took place in 1928 in the Akron City church, Ohio. He received his education at Juniata College and the Goodyear Industrial University. After about thirty-five years in the employment of the Goodyear Tire and Rubber Company, Akron, Ohio, he is now retired. Brother Beach has served as interim pastor at the Hartville, Freeburg, and Black River churches. On June 24, 1919, he was married to Ethel Eyer; four children were born to them. Prior to coming to Akron he taught school in New Enterprise from 1912 to 1916. During World War I, he was stationed for thirteen months in Germany and France. In the District of Northeastern Ohio he was the central treasurer from 1942 to 1951; a Standing Committee delegate to Annual Conference in 1953; a member of the district ministerial board; chairman and treasurer of the joint board and the board of the Home for the Aged.



Guy K. Beach



William M. Beahm

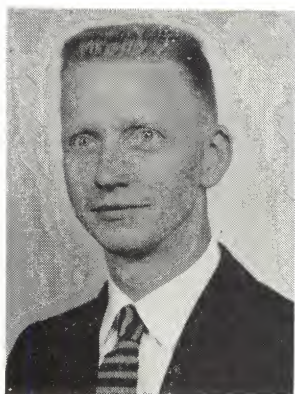
WILLIAM M. BEAHM was born in Tazewell, Virginia, to I. N. H. and Mary (Bucher) Beahm. Brother Beahm lived in Akron, Ohio, as a young man for a short period of time. He attended the First church, Akron, and was elected to the ministry by this congregation in 1917. He received a B.A. degree from Manchester College; a B.D. from Bethany Biblical Seminary (1922); an M.A. (1932) and a Ph. D. (1941) from the University of Chicago. Manchester College conferred the honorary D.D. degree on him in 1940. Further study was carried on at Garrett Biblical Institute and Northwestern University. While he was a graduate student, he served for one term as the secretary of the United Student Volunteers of the Church of the Brethren. This was followed by a year as traveling secretary for the Student Volunteer Movement for Foreign Missions. He spent the years from 1924 to 1937 as a missionary representing his church in northeastern Nigeria. From 1938 to 1962 he was on the staff of Bethany Biblical Seminary, as dean from 1944. He served his church as secretary of Annual Conference from 1942 to 1953 and as moderator in 1954 and 1959. He was a member of the General Brotherhood Board from 1946 to 1950 and from 1957 to 1962. Brother Beahm was the editor and chief translator of the New Testament published in the Bura language of Nigeria in 1937. He has contributed articles to denominational journals and chapters to several books. In 1958 his book, *Studies in Christian Belief*, was published. He is the author of two pamphlets on the sacraments: *The Brethren Love Feast* (1943) and *The Meaning of Baptism* (1952). After retirement from Bethany in 1962, he moved to Bridgewater, Virginia, where he became a member of the Bridgewater College faculty. Mrs. Beahm is the former Esther Eisenbise.

ISAAC R. BEERY was born near Logan Ohio, the twenty-first of February 1877, the son of Abraham and Margaret (Hunsaker) Beery. He was baptized January 20, 1893, in the Covington congregation. On July 7, 1899, he married Barbara Elizabeth Shafer. To them four children were born. Brother Beery received his education at Juniata and Manchester colleges and Bethany Seminary. He was elected to the ministry at Pleasant Hill, Ohio, on January 1, 1911; here he served until May 1,

1912. He was advanced to the second degree of the ministry at Pleasant Hill on May 27, 1912, and ordained to the eldership March 16, 1928, in Markle, Indiana. From 1912 to 1915 he was part-time pastor at Naperville, Illinois; from 1932 to 1934 at Pleasant Hill; from 1934 to 1937 at Sidney, Ohio; and from 1940 to 1943 at Charleston, Ohio. His full-time pastorates have been Lanark, Illinois (1915-1917); Flora, Indiana (1917-1922); Pyrmont, Indiana (1923-1925); Markle, Indiana (1926-1930); Rossville, Indiana (1930-1932); Bellefontaine, Ohio (1943-1946); and Freeburg and Reading, Ohio, from 1946 to 1949, when he retired from active service. Brother Beery was a delegate to the International Sunday School Conventions at Louisville, Kentucky, in 1912 and at Chicago in 1914. He was a delegate to the Annual Conference many times. His death occurred on July 19, 1959.

VICTOR C. BENDSEN, son of Niels and Ingebor Bendsen, was born in Minneapolis, Minnesota, on November 18, 1916. His parents were converts of the Church of the Brethren Danish mission work and immigrants to the United States. He was reared in Chicago in the community of the First church. At the age of nine he was baptized there. In 1936, as a student at Manchester, he offered himself to the church for the ministry. During his student days at Bethany Biblical Seminary he was ordained. While still a student at Manchester, he married Lucille Huffman; the Bendsens are the parents of one daughter and two sons. Upon graduation from Bethany in 1946, Brother Bendsen accepted a pastoral call to the Ellisforde church, Tonasket, Washington. In 1949 he went to Seattle, Washington, to organize the Lakewood Community Church of the Brethren. For nine years he worked to build up this church. He began his service to the Hartville church, Northeastern Ohio, in 1949. He is currently chairman of the district board of Christian education.

ERVIN BLOCK was reared in Minnesota, in a Lutheran environment. After being in a civilian public service camp during World War II, he became a member of the Church of the Brethren. His wife is the former Ethel May; they have



Victor C. Bendsen



Ervin Block

three children. Graduating from Macalester College in St. Paul, Minnesota, with a B.A. degree in 1947 and from Bethany Biblical Seminary with a B.D. degree in 1950, he began his ministry in a newly formed church in Kingsport, Tennessee. There he remained until 1954; starting with twenty-five members, he helped the congregation to grow and to build the first unit of its church house. Later pastorates have been the Mt. Vernon church, Virginia (1954-1959); the Chambersburg church, Pennsylvania (1959-1962); the Cleveland First church, Ohio (1962 —).

JOHN H. BLOUGH grew up in the South Waterloo church, Iowa. He was graduated from Mt. Morris College in 1919, was a student at Bethany Seminary for a year, earned a master's degree from the University of Chicago, and took graduate work at Iowa State University and the University of Illinois. In the latter school he was an instructor for several years. Brother Blough was the pastor of the Washita Church of the Brethren in Oklahoma while serving as a superintendent of schools. For a number of years he worked as a pastor in the Congregational Church and has been the pastor of the Dixon, Illinois, Church of the Brethren. For five and a half years prior to coming to the Center church in Northeastern Ohio in October 1959, he had been the secretary for evangelism of the Illinois Council of Churches, with his residence in Springfield.

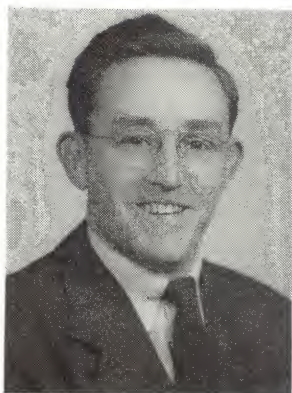


At the district conference held in August 1962, Brother Blough was elected Standing Committee delegate for a two-year term. Mrs. Blough is the former Mae Hersch; they have three children.

John H. Blough

RUSSELL V. BOLLINGER, son of John and Nora (Cripe) Bollinger, was born in Shipshewana, Indiana, on October 5, 1901. He was licensed to the ministry in 1922 and ordained in 1924. The same year he married Martha Cripe; to them were born nine children. Brother Bollinger was graduated from Manchester College in 1926 and later received a Ph.D. degree from the University of Wisconsin. While serving the New Paris church from 1922 to 1939 he taught in one-room schools for two years and in a high school for three years; then followed eight years as a high school principal. From 1939 to 1946 he was a professor of psychology and education at Ashland College, becoming the dean of students in 1943. Since 1946 he has been dean of students and professor of psychology at Manchester College. He has been a frequent lecturer since 1939. Brother Bollinger rendered wide service to Northeastern Ohio during his years here as reading clerk, 1942; moderator, 1945; member of the board of Christian education, 1943 to 1946; Standing Committeeman, 1943; speaker on numerous occasions.

WILLIS BOSSERMAN, son of Harry F. and Gladys M. Bosserman, was born on August 24, 1919, in Hancock County, Ohio. He was married to Virginia E. Sweeney on June 28, 1946; three children were born to the couple. Brother Bosserman received a B.A. degree from Adrian College, Michigan, and a B.D. degree from Bethany Biblical Seminary (1955). Ordained a minister



Willis Bosserman

at Adrian on August 15, 1951, he held summer pastorates in Southern and Northern Illinois and in Pennsylvania during his student days at Bethany. From 1942 to 1946 he served in the medical corps of the United States navy. He came to the Reading church as pastor on September 1, 1957, from Fairchance, Pennsylvania. On September 1, 1959, he became the pastor of the Waka church, Texas.

GLENN H. BOWLBY, the son of William H. and Kathryn (Horner) Bowlby of Meyersdale, Pennsylvania, was born on April 2, 1918. He was elected to the ministry on December 28, 1937, in the Middle Creek, Pennsylvania, congregation; on December 30, 1939, he was ordained to the ministry, and in 1945 to the eldership. Brother Bowlby was graduated from these schools: Juniata College (1941); Bethany Seminary (1944); West Virginia University (M.A., 1947); Oberlin Graduate School of Theology (S.T.M., 1954); University of Pittsburgh (M.Ed., 1960). He married Helen S. Hackman on August 5, 1944; they are the parents of four children. After acting as an assistant to the pastors at Wichita, Kansas, and Waynesboro, Pennsylvania, he became the pastor at Morgantown, West Virginia, in 1944. From July 1947 to September 1951 he was with the Canton City church, Ohio. From there he went to the Pittsburgh church, Pennsylvania. Since 1958 he has been the district executive secretary for Western Pennsylvania. While in Northeastern Ohio, Brother Bowlby was a member of the ministerial and Christian education commissions, assistant moderator once, and Standing Committeeman once.

DANIEL M. BRUBAKER, son of Daniel and Harriet (Martin) Brubaker, was born October 22, 1858, in the turbulent period shortly before the outbreak of the Civil War. He was baptized

January 20, 1878, at the Wooster Paradise church. He married Mary Bowser on November 23, 1879; six children were born to them. Brother Brubaker was elected to the ministry November 8, 1882, in the Chippewa congregation and was ordained to the eldership in 1896 at Williamsport, Indiana. From 1896 to 1899 he was the pastor of the Williamsport church, before moving to Liberty, Illinois, his field of work until 1907. He then became the part-time pastor of the Hadley Creek, Lorain, and Camp Creek churches, continuing with them until 1924 when he took over the full-time pastorate at the Maple Grove church, Ashland, Ohio. He remained there until 1929. The decade from 1930 to 1940 he spent in supply work for the Wooster Paradise church. Brother Brubaker died in July 1943, and Sister Brubaker on September 28 of that year.

HARVEY A. BRUBAKER served the greater part of his pastoral career in California—in the Pasadena church from January 1, 1920, to September 1, 1925, and in the Oakland church from September 3, 1925, until his death on October 25, 1927. The son of S. S. and Mary (Harshbarger) Brubaker, he was born April 2, 1886, in Virden, Illinois. He was married on August 5, 1912, to Iva Rohrer; three sons came into their home. Brother Brubaker was called to the ministry June 28, 1913, at Columbiana, Ohio; was ordained in September 1915; and became an elder in November 1921. He received his education at Bethany Seminary, Manchester College, and the University of Southern California. From 1916 to 1919 he ministered to the Akron church, Ohio. He was a member of the committee of arrangements for the 1928 Annual Conference.

DANIEL M. BRUMBAUGH was born to Daniel and Elizabeth (Guthridge) Brumbaugh in Saxton, Pennsylvania, on May 17, 1911. He united with the Stonerstown congregation at the age of eleven, was called to the ministry July 7, 1930, and was ordained August 31, 1932. He attended Juniata College and Bethany Seminary. Ruth M. Ross became his wife on August 25, 1936; four children were born to them. Brother Brumbaugh served as assistant pastor in Battle Creek, Michigan, from June 1937 to August 1938, and as full-time pastor at Marion, Ohio

(September 1938 to September 1939), and at Danville, Ohio (September 1939 to March 1947). While in this district he was a member of the board of Christian education (1942-1946), the promotional committee (1942-1946), and the program committee (1943-1947), and was a teacher in young people's camps (1940-1945). At present he is living on his home farm at Saxton and is teaching in the high school.

ELMER ISAAC BRUMBAUGH, oldest son of Theodore Amos and Minerva (Fausnight) Brumbaugh, was born at Suffield, Ohio, on July 11, 1903. On August 1, 1924, he was married to Averie Elizabeth Fenstermaker; they are the parents of three daughters. After graduating from high school, Brother Brumbaugh was employed by the Goodyear Tire and Rubber Company for a little more than five years. On April 1, 1930, he was appointed superintendent of the boys' receiving home in Portage County, which position he held for seven years. While there he was appointed probation officer by the juvenile court; this position he held for about twenty years, for fifteen of which he was the chief officer. On April 1, 1950, he accepted a position as Protestant youth counselor, sponsored by the Akron Area Council of Church Women. In this position he is associated with the the Summit County juvenile court. He has been a member of numerous state committees on juvenile delinquency and was a member of the governor's juvenile delinquency committee to study and activate the provisions of the President's White House Conference of 1950. On April 23, 1933, Brother Brumbaugh was licensed to preach. About one year later he was ordained as a minister, and, on October 24, 1937, he was ordained into the eldership. He has contributed to the work of Northeastern Ohio as a member of the district board of Christian education for three terms and as its president for several



Elmer Brumbaugh

years; director of adult work and dean of the homemakers camp for twelve years; Standing Committeeman three times; moderator of district conference once. He was the pastor of the Kent congregation on a part-time basis from 1945 to 1960. Since 1960 he has been pastor of the West Nimishillen (now called Mt. Pleasant) congregation on a part-time basis.

THEODORE AMOS BRUMBAUGH was born in Stark County, Ohio, on October 15, 1881, the son of Isaac D. and Sarah (McDaniel) Brumbaugh. He was married May 4, 1902, to Minerva Fausnight; to this union were born five daughters and six sons. Brother Brumbaugh was baptized at the age of nine years in the Center Church of the Brethren. Called to the ministry in the Akron First church in 1919, from 1921 to 1926 he served as a part-time pastor of the Bristolville church. Then he preached at various places until 1939, when he began his pastorate at the Evangelical United Brethren church at Windham, Ohio, where he remained until retirement. Brother Brumbaugh has been largely self-educated, having gone to high school but one year. In his early life he was a farmer;

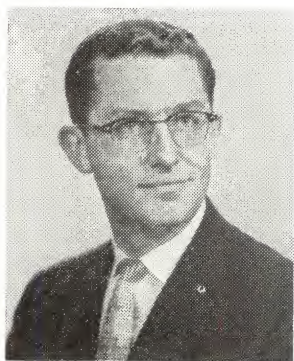


Theodore and
Minerva Brumbaugh

then he spent a few years as a factory worker in Akron. From there he moved onto a farm in Portage County; during his time there he acted as a part-time pastor. He has made his living for the last twenty-eight years selling household products in the northern half of Trumbull County. During this time he has been preaching and serving the Lord in various other capacities. At the latest available count he had a record of two hundred thirty-three marriage ceremonies and four hundred sixty-eight funeral services which he had conducted.

WILBUR E. BRUMBAUGH was born December 11, 1931, in Ohio, the son of Ralph L. and Erma L. Brumbaugh. Following

his graduation from Kent State University in 1953, he attended Bethany Biblical Seminary, from which he was graduated in 1957. Married to the former Eula P. Rohrer, he has four children. He has served as assistant pastor of the Valley View Community church, Whittier, California, and as pastor of the Klamath Falls church, Oregon. He is now the assistant editor of Christian education publications of the General Brotherhood Board, Elgin, Illinois.



Wilbur Brumbaugh

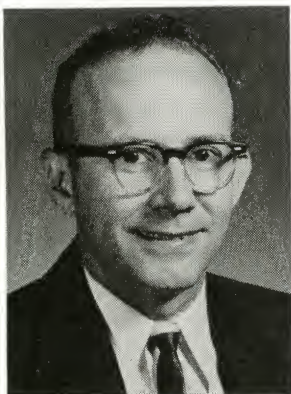


Guy R. Buch

GUY R. BUCH, the son of William and Sadie (Daubert) Buch, was born in Pine Grove, Pennsylvania, on May 17, 1925. At the age of ten he united with the church by baptism in the Schuylkill congregation. He was graduated from Elizabethtown College in 1942, and from Bethany Biblical Seminary with a B.D. degree in 1945. Brother Buch was ordained to the ministry in the Schuylkill congregation in 1943 and to the eldership in the Lake Ridge church, New York, in 1953. He was pastor at Lake Ridge from 1948 to 1955. In 1955 he began his present pastorate of the East Chippewa church in Northeastern Ohio. In June 1946 Brother Buch went to Bremerhaven, Germany, on a cattleboat. He married Jeanne Hamme on July 22, 1945; they are the parents of three children.

GORDON W. BUCHER came to Northeastern Ohio on May 1, 1958, as the executive secretary of the district. He was born in Astoria, Illinois. Having united with the Church of the

Brethren at Canton, Illinois, he was licensed to preach by the Rockford church, Illinois, in 1943. He was graduated from Manchester College and from Bethany Seminary and holds a master's degree in religion from Northwestern University. During a year's interlude between college and seminary, Brother Bucher was a part-time pastor of the Bethel Center church near Hartford City, Indiana, and taught school. During



Gordon Bucher

his years at the seminary, he was the summer pastor at Liberty, Illinois. He ministered to the Springfield, Illinois, church, from 1951 until he came to Ohio. While at Springfield, Brother Bucher served as district conference moderator, was a member of the district board of administration of Southern Illinois, and was the chairman of the administrative department of the Springfield Council of Churches. His wife, the former Darlene Fair, is a graduate of Manchester College; she attended a summer session at the National College of Education in

Evanston, Illinois, and taught two years in the elementary schools of Cicero, Illinois, while her husband was in the seminary. Sister Bucher took an active part in the work of the Springfield Council of Church Women, heading the World Day of Prayer in the community for several years and serving on the radio and television publicity committee of that organization. The Buchers with their three sons live in the new district parsonage at Hartville.

JOHN A. BUFFENMEYER, son of John and Matilda (Adams) Buffenmeyer, was born March 27, 1887. He was reared in the Conestoga congregation, Pennsylvania, where he was baptized November 4, 1889. Following his call to the ministry in the Elizabethtown congregation on May 8, 1919, he entered pastoral work April 1, 1920, at Uniontown, Pennsylvania, going from there to Connellsville on April 1, 1922. There he was ordained

to the eldership May 31, 1923. Subsequent pastorates have been Scalp Level, Pennsylvania, from November 1, 1927, to March 1, 1933; Alliance, Ohio, from 1941 to 1942; Lost Creek and Newville, Pennsylvania. He served on a number of district committees and held many evangelistic services. He met Stella Hoffer while they were students at Elizabethtown College. They were married December 24, 1907; six children were born to the union. Brother Buffenmeyer died July 7, 1943. A licensed minister, Sister Buffenmeyer completed his term as pastor of the Newville church. On June 4, 1950, she was married to H. B. Markley, the elder of the West Conestoga congregation in Eastern Pennsylvania.

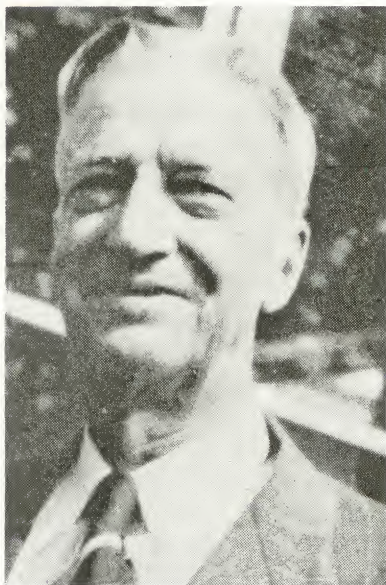
SAMUEL J. BURGER, the son of John S. and Sophia (Kensler) Burger, was born in Baltic, Ohio, on March 23, 1844. He was married to Mary Fox on May 31, 1866; they were the parents of three children. He was an elder in the Baltic church. Sister Burger died in 1913; Brother Burger in 1916.

DAVID BYERS, born in 1822, was one of nine children of John and Elizabeth (Shaffer) Byers. He married Susan Shively; they were the parents of three children. Little is known of his life. He owned three different farms along the Beechwood Freeburg road. Love feasts were held at times in the barn on his farm. He frequently assisted in council meetings in the Reading (Sandy) congregation and apparently was a member of it since he was appointed to represent it at the Annual Conference. Sister Byers died on January 31, 1890; Elder Byers on January 28, 1906.

JOHN IRA BYLER, son of Joseph and Nancy (Zook) Byler, was born in Allensville, Pennsylvania, on June 17, 1881. Reared in the home of a Mennonite minister, Brother Byler took the examination for full-time missionary work in the Mennonite Church and was given his first regular preaching appointment in Gar Creek, Indiana. After his marriage on August 12, 1908, to Amanda Ellen Troyer, Brother Byler was appointed superintendent of the Youngstown, Ohio, mission. For five years he was the superintendent of the Toronto, Ontario, mission, returning in 1914 to Youngstown, where he organized the Wood-

worth church. Ten children were born to Brother and Sister Byler. Brother Byler organized the family into a singing group which toured thirty-two states, Mexico, and Canada. In Northeastern Ohio, Brother Byler ministered to the Woodworth, Reading, East Nimishillen, and Kent churches. He was the part-time pastor at Long Run, Pennsylvania, from 1937 to 1940; full-time pastor at Martinsburg, West Virginia, from 1940 to 1944; and full-time pastor at University Park, Maryland, from 1944 to 1948. For a time he preached in the Sheffield Mennonite church, resuming his Mennonite affiliation. He is now retired.

G. A. CASSEL was a resident of Ashland County all his life. In 1894 he was united in marriage to Clara Stone; in 1944 they celebrated their golden wedding anniversary. Brother Cassel received his education in the Ashland County schools, Savannah Academy, and Ada College (B.S. degree). He was a member of the Ashland City church nearly all of his life. His busy and useful life included schoolteaching; farming; an insurance agency; a mercantile business; a directorship of the Ashland Bank and Savings; the deaconship for many years; being a delegate to the World Sunday-School Convention which was held in Glasgow, Scotland, in 1924; service as the president or as the secretary of the Ohio Council of Religious Education for twenty-one years; membership on the church's national committee of men's work; membership on the Committee of Personal Evangelism in America; being a life advisory Sunday-school superintendent of the Ashland church; the



G. A. Cassel

presidency of the board of directors of the local Y.M.C.A.; membership on the mission advisory board of the General Brotherhood Board; membership on the district mission board; and the position of solicitor for the board. The Cassels were supporting John Detrick on the China mission field at the time of Brother Cassel's death on June 29, 1950.

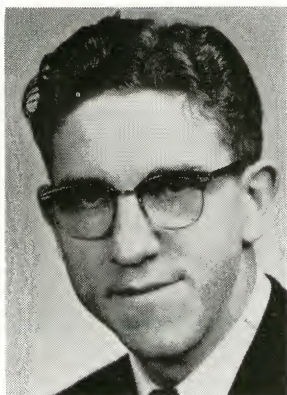
JOHN A. CLEMENT was born November 10, 1837, in Stark County, Ohio. He attended school at North Georgetown and at Mount Union College. He spoke French, German, and English fluently. Elected to the ministry by the Sandy (Reading) congregation in 1862, he taught school and did general farming while serving in the free ministry in that congregation from 1862 to 1882. His first wife, Emeline (Bowman) Clement, died on June 27, 1875. His second marriage was to Ella Kahler. Elder Clement was the father of eight children. He was moderator of the district conference several times. No record of his death was found.

AUBREY R. COFFMAN, son of John Morgan and Mary (Flory) Coffman, was born March 10, 1892, in Lacy Springs, Virginia. He united with the church in August 1905 at Massanetta Springs, Virginia. His education was secured at Bridgewater College, Bethany Seminary, Princeton University, the University of Pennsylvania, and the Dallas Theological Seminary. Called to the ministry in March 1915, he was installed into the full ministry in June 1917. Carrie Cassel became his wife on June 7, 1916; four children were born to them. Brother Coffman's pastorates were in the Coventry church, Pottstown, Pennsylvania, from May 1920 to August 1926; Dixon, Illinois, from September 1926 to June 1927; Girard, Illinois, from September 1932 to June 1933; Martinsburg, Pennsylvania, from June 1933 to March 1945; Hartville, Ohio, from March 1945 to August 1946. He served on the ministerial board of Middle Pennsylvania from 1940 to 1945, the ministerial board of Northeastern Ohio from 1945 to 1946, the Annual Meeting Program Committee from 1932 to 1934, and the Standing Committee at three Annual Conferences. He is the author of *Sunday School Lessons for Intermediates, Christian Workers'*

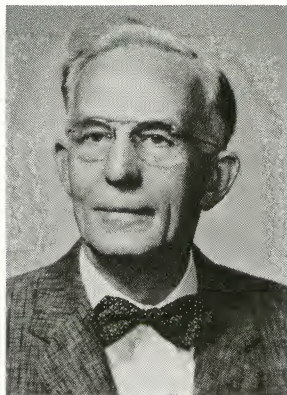
Outlines, 1932 and 1934, and a number of articles for the *Gospel Messenger*. Brother Coffman has been teaching at La Verne College, California, since 1946.

WALTER E. COLDREN, son of Guy E. and Minerva (Walters) Coldren, was born in Pittsburgh, Pennsylvania, on June 20, 1920. He united with the Church of the Brethren by baptism in the Connellsville congregation, Pennsylvania, on November 18, 1928. He was graduated from the Connellsville high school in 1938. Brother Coldren served as a 1-AO in the army medical corps from 1943 to 1945 in the South Pacific islands and in Japan. Upon his return to the States, he worked as a glazier for the B. F. Goodrich Company, Akron, Ohio, 1945-1951. During this period he attended night school at the University of Akron. On September 2, 1951, he was united in marriage to Roberta G. Wiles; to this union one daughter was born. In 1951, Brother Coldren entered the Bethany Bible Training School, receiving a B.S.L. degree in 1953. He was ordained to the ministry in the Eastwood Akron church, Ohio, on September 9, 1952. In June 1953 he began the pastorate of the Bristolville, Ohio, church, continuing there until 1959, when he went to the Canton Maple Avenue pastorate.

ALVIN C. COOK was reared in Bridgewater, Virginia, where he was born to Linden Dorsey and Myrtie (Dinkle) Cook on



Alvin Cook



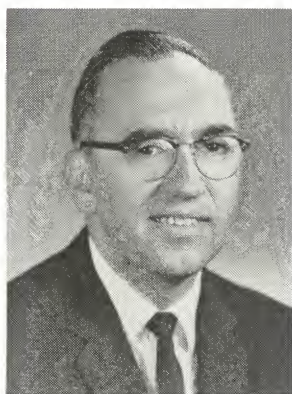
Clinton Copeland

March 26, 1928. Brother Cook was baptized in 1938 at the Bridgewater church. He received a B.A. degree from McPherson College and a B.D. degree from Bethany Seminary. Called to the ministry by the Waynesboro church in 1945, he was ordained in 1952. He married Philippa Lee on May 29, 1951; they are the parents of four children. Brother Cook was part-time pastor at Gravel Hill, Kansas, from December 1948 to May 1949; summer pastor in 1950 at Ozawkie, Kansas; summer pastor in 1951 of the Baltimore fellowship, Maryland. From August 1, 1952, to September 1, 1960, he worked as full-time pastor at Woodworth, Ohio, and since then at Naperville, Illinois. He was ordained to the eldership in 1954.

CLINTON E. COPELAND was born on April 6, 1891, near Mansfield, Ohio, the son of Albert C. and Nettie E. (Powell) Copeland. He was baptized in the Richland Church of the Brethren on Christmas Day, 1909. Following graduation from the Mansfield high school, he completed a course of study with the Alexander Hamilton Institute. In 1913 he was married to Kathryne E. Huck and established his home in Ashland, where he was employed. In 1917 he moved to Cleveland to accept employment. While there he took an active part in the organization of the Cleveland church. Returning to Mansfield in 1925, he organized his own firm, the Velcrest Company. Wherever Brother Copeland lived he took an active part in the work of the church. After he came back to Mansfield, he cooperated in the Lincoln Heights mission in this city when the Richland church began the work. Then, when the Mansfield church was organized as a separate congregation, Brother Copeland became a deacon by transfer of membership from Richland. He served the congregation in various capacities and took a very commendable part in the building of the new church which was dedicated on December 17, 1961. He was privileged to share in the dedication service before his death in the early part of 1962. From 1940 until 1957 Brother Copeland served continuously on the district council of the men's fellowship. In 1956, he was elected to a three-year term as national men's fellowship councilman from the Central Region.

ANDREW W. CORDIER, son of Wellington J. and Ida May (Anstine) Cordier, was born near Canton, Ohio, on March 3, 1901. After attending Kent State University for a year, he went to Manchester College, from which he was graduated in 1922 with a B.A. degree. He holds an M.A. (1923) and a Ph.D. (1926) from the University of Chicago and has received fifteen honorary degrees. One year was spent studying in the Graduate Institute of International Studies in Geneva, Switzerland. From 1927 to 1944 he was the head of the history and political science department at Manchester College. Leaving Manchester, he spent two years in the Department of State as an expert on international security and later served as a technical expert on the United States delegation at the founding conference of the United Nations in San Francisco. He was appointed by Paul-Henri Spaak, the first president of the United Nations, to advise him on parliamentary matters and was then retained by Secretary General Trygve Lie and Secretary General Dag Hammarskjold as the executive assistant with the rank of Undersecretary. In this capacity he was an adviser to the General Secretary, was the director of the General Assembly, traveled widely throughout the world on United Nations missions, and carried a variety of other responsibilities. In February 1962 Brother Cordier resigned from the United Nations and became the dean of the Graduate School of International Affairs, Columbia University. He is a member of the commission of international affairs of the National Council of Churches and also of the World Council of Churches. Other significant service is rendered as a consultant for the Department of State; as a trustee of the Carnegie Endowment for International Peace and the Foreign Policy Association; as a member of the board of directors of the American Association for the United Nations; as a member of the Council on Foreign Relations and of the Century Association, New York City; and as the president of the United States Committee of the Dag Hammarskjold Foundation. In 1920 Brother Cordier was licensed to the ministry by the East Nimishillen congregation and in 1938 was ordained to the eldership in the Walnut Street church, North Manchester, Indiana. On May 23, 1924, he was married to Dorothy Butterbaugh; they have two children. The Cordiers live in Great Neck, New York.

MERVIN CRIPE, a graduate of Bridgewater College and of Bethany Biblical Seminary, assumed the pastorate of the Brookpark church on September 1, 1961. Brother Cripe served the Swan Creek church of Northwestern Ohio for five years and completed seven years as pastor at Eel River, near North Manchester, Indiana, prior to coming to Brookpark. He worked on various boards and committees in both districts.



Mervin Cripe



Arthur Crone

ARTHUR E. CRONE, an active lay member of the Ashland Dickey church, was born on September 4, 1898. His father was John E. Crone and his mother was the former Helen Ewing. Brother Crone was married to Edna Scott; they are the parents of two sons and one daughter. He attended Manchester College. While engaging in farming in the Ashland area since 1918, he has served the District of Northeastern Ohio as chairman of Brethren service, as adviser of the youth fellowship, and as president of the district men's fellowship. Brother Crone represented his district on Standing Committee in 1954.

JOSEPH A. CROWELL, son of Devault and Catherine (Gerbe) Crowell, was born in Bradford, Ohio, on August 12, 1876. On April 27, 1904, he married Olda M. Seibt; they became the parents of four children. Brother Crowell received his

education at Juniata College and Columbia University. He taught in various schools until 1900, when he became principal of the Greenville, Ohio, elementary school. He was superintendent of schools in Bradford, Ohio, from 1901 to 1908 and was the Darke County school examiner from 1905 to 1908, serving also as cashier of Bradford's First National Bank. From 1912 to 1916 he was head of Juniata College's department of mathematics. In 1916 he became principal of the Fairmount junior high school and practice school for teachers, in Cleveland, Ohio, and remained in that post until 1940. Retired from education, Brother Crowell went into Civil Service Commission work as a special representative from 1942 to 1944 and as a training officer for the Veterans' Administration. He gave much assistance in the organization of the Cleveland church, of which he was a charter member, preaching its first sermon in 1917. Brother Crowell died on March 31, 1952.

CHARLES H. DEARDORFF, son of Isaac and Mary (Tombaugh) Deardorff, was born March 4, 1880, in Roann, Indiana. He married Emma May Byer on August 27, 1898; thirteen children were born to them. He was called to the ministry in August 1905, installed into the full ministry in September 1911, and ordained to the eldership in September 1915. He served in the free ministry in Egeland, North Dakota, Harlan, Michigan, and Elmdale, Michigan, from 1905 to 1921, undertaking part-time pastoral duties in White Cottage, Ohio, in the latter year. From 1925 to 1934 he was the pastor of the Hartville, Ohio, church, and from 1934 to 1940 of the Ashland church. Brother Deardorff has served as moderator at district conferences several times and has been a member of the welfare board, the ministerial board, and the mission board of the district. For a period of about ten years, he was employed by the General Brotherhood Board as church building counselor. He became pastor of the Paradise church in 1950, remaining there until 1956. He is living in retirement in Smithville, Ohio.

HAROLD I. DEETER was born in Centralia, Washington, on August 17, 1910, the son of Charles W. and Mary (Shaffer) Deeter. He was baptized at Irricana, Alberta, in 1920. His

marriage to Blanche Irene Hahn took place on July 2, 1941; four children have been born to them. Brother Deeter received the call to the ministry in May 1943, was ordained at Mansfield, Ohio, in 1944, and to the eldership in 1952 at Woodland, Illinois. He secured his education at Ashland College and Bethany Bible Training School. His pastorates have been Dillonvale, Ohio, in 1943; Mansfield, 1943 to 1946; Shepherd, Michigan, 1947 to 1950; Woodland, Illinois, 1950 to 1953; Black River, Ohio, 1953 to 1956; Elyria mission, Ohio, 1956 to 1957; Bethel, this district, 1958 to the present.



Harold Deeter



Ora DeLauter

ORA DALE DELAUTER, son of Aaron and Ella (Snell) DeLauter, was born near North Manchester, Indiana, on June 10, 1891. He was baptized on February 24, 1905, in the Burnettsville, Indiana, congregation. Elected to the ministry on July 4, 1911, in the same congregation, he was ordained an elder in May 1919 in the Tuscarawas, Ohio, church. He served the Tuscarawas congregation in the free ministry from 1914 to 1916. He married Eva Domer on May 14, 1914; five children were born to the couple. Brother DeLauter attended Manchester and Ashland colleges, Ashland Seminary, and Vanderbilt University. In his earlier years in the ministry he was the part-time pastor at Ashland Dickey from 1921 to 1927 and the full-time pastor from 1927 to 1933; part-time pastor of the Maple Avenue church, Canton, 1933 to 1936; interim pastor in

Cleveland the first part of 1933; and full-time pastor of the Olivet church, in Northeastern Ohio, 1937 to 1943. While in this district he was at various times moderator, assistant moderator, writing clerk, and reading clerk. He held membership on the home mission board and the board of Christian education, was the adult supervisor, and represented the district on Standing Committee in 1941, 1944, and 1946. From 1943 to 1946 he was director of civilian public service camp number 240-4, at Williamsport, Maryland. During the same time he was the fieldman for the Middle District of Maryland. In 1947, he became fieldman for both the Eastern and the Middle District of Maryland. From 1947 to 1956 he was executive secretary of the Southeastern Region. In 1956 he became pastor of the Happy Corner church in Southern Ohio, continuing there until 1959. Currently he is ministering to the Roann church, Middle Indiana. Brother DeLauter was the chairman of the committee of arrangements for the 1952 Annual Conference and was a member of the Conference Program Committee from 1952 through 1955.

W. L. DESEMBERG was born in Ashland County, Ohio, on January 25, 1856, the son of William and Sarah (Cassel) Desenberg. He was married to Anna Meyers on September 21, 1882; they were the parents of one son. Brother Desenberg attended Ashland, Juniata, and Manchester colleges. Before he was called to the ministry in 1887, he taught at the Fluke, Kendig, Jackson, Eight Square, and Riddle schools. He carried the pastoral duties at the Maple Grove church for thirty-three years, with the exception of five years spent in the evangelistic field. He was the pastor at the Ashland Dickey and Richland churches, started the Lincoln Heights mission in Mansfield, and assisted in founding the First Brethren church there. Brother Desenberg retired in 1930. His death occurred on November 11, 1942.

JACOB TROSTLE DICK was born in Huntingdon, Pennsylvania, on May 18, 1917, to Trostle P. and Annie (Hollinger) Dick. His baptism took place on May 16, 1929, in the Coventry church, Pottstown, Pennsylvania. He was graduated from the North Coventry high school in 1935, from Juniata College

with an A.B. degree in 1939, from Bethany Biblical Seminary with a B.D. degree in 1942, and from Mount Airy Lutheran Seminary with an S.T.M. degree. Brother Dick was ordained to the ministry in the Coventry congregation on May 8, 1938, and to the eldership in the Shade Creek church in Western Pennsylvania in May 1943. On August 24, 1941, he was married to Leona M. Stouffer; they are the parents of two children. Following is his pastoral record: part time, Augwick, Middle Pennsylvania, 1938-1939; student, La Place, Southern Illinois, 1941-1942; Shade Creek, Western Pennsylvania, 1942-1945; Lititz, Eastern Pennsylvania, 1945-1952; Springfield, Northeastern Ohio, 1955-1960; Fresno, Northern California, 1960 — . During the pastorate at Lititz he also taught in the Linden Junior College for a period of three years, 1949-1952. From 1952 to 1955 he was with Brethren Service, working in Kassel, Germany; he visited twenty-two countries in Europe and the Middle East during this period. Among his other services to the church was membership on the Annual Conference committee to study the peace position and practice of the Church of the Brethren. He has been an occasional contributor to Brethren periodicals.



Jacob T. Dick

ELIAS DICKEY was born on August 24, 1808, probably in Stark County, Ohio. Moving to Ashland County, Ohio, in 1844 he settled first on a farm southeast of Ashland. A few years later he bought and moved onto another farm, where he lived until the time of his death on June 2, 1864. It was on this farm that the 1854 Annual Meeting was held. Early in life he and

his wife, Elizabeth Hoke Dickey, united with the Church of the Brethren. They were faithful and active members of the church throughout their entire lives. As a young man Brother Dickey was called to the ministry and was soon afterward ordained an elder. Following his coming to Ashland County, much of the work of the ministry in that locality devolved upon him. The distance he traveled in one year in his own conveyance amounted to over five thousand miles. He was placed in charge of the Maple Grove congregation when the church was organized in 1860. In the same year the Ashland Dickey church was organized and Brother Dickey was chosen as the first presiding elder. Seven years before the Ashland Dickey church was organized as a separate congregation, 1853, Brother and Sister Dickey deeded the land for the first church house for the sum of fifty dollars. A farmer by occupation, he cleared up three farms and erected five sets of buildings. An able defender of the plain teaching and doctrines of the Bible, he advocated revival meetings long before the church in general approved such protracted efforts. He was affectionately known as Father Dickey.

EDGAR G. DIEHM, son of Oliver W. and Emma (Graybill) Diehm, was born November 25, 1891, in Elm, Pennsylvania. He was baptized in 1909 in Elizabethtown, Pennsylvania, where he attended the Elizabethtown Academy. He married Maude Hertzler in June 1917; four children were born to the union. Brother Diehm received his education at Juniata College (1917) and Crozer Seminary (1920). Elected to the ministry in 1915 in the Huntingdon, Pennsylvania, congregation, he was advanced in 1916 in the Upper Claar congregation, also in Pennsylvania, and ordained to the eldership in 1929 in the Woodworth church, Ohio. He served as part-time pastor in Claar, Pennsylvania (1916-1917); full-time pastor in Royersford, Pennsylvania (June 1917 to September 1920); part-time pastor in Woodworth (September 1922 to September 1926 and September 1929 to September 1938). In addition, he performed supply work in the Zion Hill church, Ohio, from September 1941 to September 1946. Brother Diehm was presiding elder at Woodworth from 1929 to 1935 and from 1937 to 1938, and presiding elder at Zion Hill for a period of seven years

beginning January 1, 1942. From 1946 to 1959 he was the writing clerk of the District of Northeastern Ohio. He was an instructor of speech at the South high school, Youngstown, from 1920 to 1959 and has been a judge in the county court since 1958. He is known in Youngstown as "the supply pastor." (Note: He has given untiring and helpful service for ten years to the historical committee in the editing of this history. — Committee.)



Edgar G. Diehm



Edna Disler

EDNA LUCILLE DISLER, an active worker in the Akron, Ohio, city church, is the daughter of William and Ada Jane (Collins) Border. On October 12, 1930, she was married to Don A. Disler; their wedding was the only one ever performed in the Mt. Zion church. In her local church, Sister Disler has been the organist. In the work of the district, she has shared as the secretary of the historical committee, a leader in junior camps, and a member of the district conference program committee. She has carried responsibilities in church circles in her community as a member of the Akron Council of Church Women and of the Akron Council of Churches.

ARTHUR L. DODGE, son of Leonard C. and Elmina (Binkley) Dodge, was born in Columbus Grove, Ohio, on December 3, 1892. He was baptized on February 14, 1909, in Lima, Ohio. Two children were born to his marriage to Elizabeth Netzley

on December 24, 1916. Brother Dodge was called to the ministry in 1919 at Union City, Indiana (the church house is in Ohio), and was ordained to the eldership in 1925 in the Pleasant Valley church near Union City. He served in the free ministry at the Union City church from 1919 to 1923, and as part-time pastor at Pleasant Valley. In January 1926 he went to Oak Grove, Northwestern Ohio, as part-time pastor. He was at Plum Creek, Pennsylvania, from 1927 to 1931; Black River, Northeastern Ohio, from 1931 to 1941, part time; Woodland, Michigan, from 1941 to 1945; Defiance, Northwestern Ohio, from 1945 to 1948; Arcadia, Southern Indiana, from 1948 to 1953; Wakarusa, Northern Indiana, from 1953 to 1955; Camp Creek, Northern Indiana, from 1956 to 1958. In 1958 he retired from active work, residing since then near Middlebury, Indiana. Brother Dodge represented Northeastern Ohio on the Standing Committee once. Sister Dodge died in October 1962.

CURTIS W. DUBBLE, son of William R. and Estella (Crouse) Dubble, was born in Reistville, Pennsylvania, on June 24, 1922. He was baptized in 1933 in Richland, Pennsylvania. Six days before being licensed to the ministry on September 21, 1945, he married Anna Mary Forney; three daughters have been born to the couple. He received his education at Elizabethtown College and Bethany Seminary (B.D. degree). Brother Dubble was advanced to the second degree on March 8, 1947. He served in the free ministry at the Heidelberg church, Pennsylvania, from September 21, 1945, to October 1, 1948; as part-time pastor at Amwell, New Jersey, and Allentown, Pennsylvania, from 1945 to 1949; as summer pastor at Long Run, Pennsylvania, 1951; from 1952 to 1961 as full-time pastor of the Canton First church, Ohio; and, since 1961, at Westminster, Maryland. He was ordained to the eldership in 1953. District activities in Northeastern Ohio included being a member of the mission board and the Christian education board and moderating the 1959 conference.

EMMANUEL ANDREW EDWARDS was born to John Wesley and Rosenna (Householder) Edwards in Six Mile Run, Pennsylvania, on September 23, 1883. He was baptized in the



Emmanuel and Mary Edwards

Fairview congregation, Pennsylvania, on January 5, 1905. On October 17, 1907, he married Mary C. Brumbaugh; three children were born to them. On October 30, 1921, Brother Edwards was ordained to the ministry in the Raven Run congregation, Pennsylvania, where he served in the free ministry until 1924. In that year he went to the Koontz congregation, Pennsylvania, as full-time pastor. In 1927 he assumed the pastorate of the Manor congregation in Western Pennsylvania, where he was ordained to the eldership in 1931. Subsequent pastoral charges were Montgomery, Western Pennsylvania, 1932-1936; Cherry Lane, Black Valley, and Pleasant Union in Pennsylvania and Artemas, Amaranth, and Glendale in Maryland, 1936-1938; Kent, Northeastern Ohio, 1938-1941; Bethel, Northeastern Ohio, 1941-1946, part time. He died on May 14, 1946.

HARVEY DENTON EMMERT, son of Joseph and Anna (Benedict) Emmert, was born in Altoona, Pennsylvania, September 21, 1877. The family moved to Waynesboro before he entered grade school; there, on January 23, 1895, he united with the church. Brother Emmert was called to the ministry

October 29, 1905, and ordained to the eldership January 10, 1928. He married Leila Boerner on August 7, 1912; they were the parents of a boy and a girl. Brother Emmert served the Waynesboro church in the free ministry from 1912 to 1919, teaching during that time in the Waynesboro schools. His full-time pastorates were Shippensburg, Pennsylvania (1919-1926); Cleveland, Ohio (1926-1932); Nappanee, Indiana (1935-1941); Bunkertown, Pennsylvania (1941-1947); Mechanicsburg, Pennsylvania (1947-1949). Death came to him on June 23, 1949.

FLOYD C. EMRICK was born June 12, 1910, in Preble County, Ohio, the son of Clarence and Mary (Keckler) Emrick. He was married to Mildred Kasserman, a member of the Church of the Brethren, in August 1935; the following month he was received into the church in Costive, Ohio. Brother Emrick was called to the ministry April 4, 1947, advanced August 22, 1948, and ordained to the eldership in 1953. He is a graduate of Manchester College and Bethany Seminary. He served the North Bethel, Missouri, church the summer of 1948 in the free ministry. For one year during his seminary studies he was pastor of Trinity church, Oak Park, Illinois. In 1950 he became the pastor of the Owl Creek church, Northeastern Ohio, giving a part of his time to the chaplaincy of the Mt. Vernon State Hospital. Then followed two years with the hospital and other years as a teacher in the Bellville high school. Currently he is dividing his time between high school teaching and the combined pastorate of the Defiance and Poplar Ridge churches in Northwestern Ohio.

W. F. ENGLAND, born in Medina County, Ohio, on June 26, 1856, was the son of John and Susanna (Moore) England. He was baptized December 25, 1877, in the Black River church. On December 22, 1880, he was united in marriage to Luella Workman; four children were born to the union. Brother England was a graduate of Medina Normal School and attended Ashland College for two years. For a number of years he taught in the Ashland schools. He was elected to the deaconship in the Ashland Dickey church in 1885 and in that year received

his call to the ministry. He was advanced in 1894 and ordained to the eldership in 1903. From 1885 to 1907 he served the Ashland church in the free ministry. Brother England moved his family to La Verne, California, where he became active in the work of the church. He was the president of La Verne College from 1909 to 1911 and for many years was one of the trustees of the college. He was always liberal in his support of education, giving generously of his time and services. He was the proprietor of a department store in La Verne during his years in California. Brother England was moderator of California district conferences several times and served on many committees of the district. During his last years, his interests and efforts were diverted toward starting an old people's home for Southern California and Arizona, and at the time of his death plans were well under way. Sister England died February 19, 1939; the date of Brother England's death is not known.



W. F. England

NIELS ESBENSEN was born May 13, 1891, in Rakkeby, Denmark, the son of Christian and Martine (Nybo) Esbensen. He was reared and educated in his native land, and there he was baptized on August 8, 1906. In America he continued his education at Bethany Biblical Seminary. He married Maren Christine Bendsen on July 1, 1915; they are the parents of four children. Brother Esbensen was called to the ministry in Chicago in 1919 and was advanced to the eldership in Lanark, Illinois, in 1929. He was in Denmark from 1920 to 1924 shepherding the Brethren members there. Again in 1945 he returned to Denmark, remaining until 1947. His pastorates in the States have been Freeport, Illinois (1928-1937); Empire, California (1937-1942); Hartville, Ohio (1942-1944); Pine Creek, Indiana (1944-1945); Champaign, Illinois (summer, 1948); Chico and Paradise, California (interim, 1948-1949);

Champaign, Illinois (1949-1951); Lewistown, Pennsylvania (1951-1953); South Bay, California (1953-1958); San Diego, California (interim, 1958-1960); Flora, Indiana (interim, 1962-1963). Since retiring from full-time work in 1960, the Esbensen have been living in North Manchester, Indiana.

EMERY JACOB Eshelman was born in Hartville, Ohio, on October 27, 1886, the son of Henry Jacob and Elizabeth (Kurtz) Eshelman. He was baptized in 1901 near Hartville. On October 27, 1907, he was married to Hattie Eby; one son was born to them. Sister Eshelman died in July 1924. On October 28, 1925, Brother Eshelman married Vera Hoffman. Called to the ministry in 1921, he was ordained to the eldership in 1938 at Kent. His education was received at Young's Bible Institute and Bethany Biblical Seminary. In 1924 he moved to a farm near Kent, where he lived until his death in November 1941. In the Kent church he played the role of helper to the minister.

T. QUENTIN EVANS is a native of New Lebanon, Ohio. He was graduated with distinction from Manchester College in 1945 and *magna cum laude* from Bethany Biblical Seminary in 1948; he received an M.A. degree from the University of Cincinnati in 1950 and a Ph.D. degree from Ohio State University in 1960. He is an ordained minister. Following several years on the faculty of the College of Wooster, he is now teaching sociology at Manchester College. While in Northeastern Ohio he was for a time a member of the board of Christian education. His wife is the former Helen Brubaker; they have two children.

IVAN J. FAUSNIGHT, a son of Samuel E. and Lola (Hershberger) Fausnight, was born on October 21, 1923, in Middlebranch, Ohio. He was baptized in the First church, Akron, in February 1936. While serving as a seaman from 1943 to 1946, he visited Australia, India, Dutch New Guinea, the Philippines, Italy, Nova Scotia, North Africa, and the Admiralty Islands. Brother Fausnight married Norma Rae

Taylor on August 29, 1946; five children have been born to them. Licensed to preach on September 18, 1947, in the Eastwood, Ohio, congregation, he was ordained to the ministry on August 18, 1950. He attended Bethany Biblical Seminary for two years. The White Cottage congregation, Northeastern Ohio, was his field of work from June 1, 1951, to September 1, 1955; the Maple Grove church, also in Northeastern Ohio, from 1955 to 1960. At present he is the director of Agapé Acres, a retirement center sponsored by the Maple Grove church.

GUY SMILEY FERN, son of Millard and Ethel (Smiley) Fern, was born in Clearfield County, Pennsylvania, on January 20, 1920. He was baptized on October 23, 1940, in the Juniata Park congregation, Altoona, Pennsylvania. After finishing his high school work in 1937, he did further studying at the Philadelphia Bible Institute (1946). He was united in marriage to Evelyn

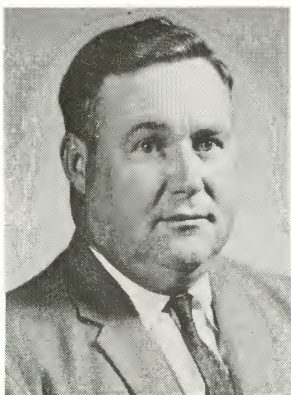
Mae Croft on April 12, 1941; they have one daughter. Licensed to preach by the Altoona congregation, Pennsylvania, on September 1, 1943, he was ordained to the ministry at Rockton, Pennsylvania, on November 11, 1945, and ordained to the eldership by the district meeting of Middle Pennsylvania at Martinsburg on April 20, 1947. Before taking up pastoral work he was employed by the Pennsylvania Railroad (1939-1943). From 1943 to 1946 he attended school and did some preaching. Before coming to Ohio he was the pastor of the Rockton church from October 1,



Guy S. Fern

1945, to October 1, 1946, and of the Cherry Lane church from October 1, 1946, to September 1, 1953. The Baltic and Sugarcreek congregations in Northeastern Ohio were his charges from September 1953 until August 1958, the new Sugarcreek church house being built during his time there. From September 1958 to June 1962 he was with the Olivet church. Returning to Pennsylvania in 1962, he became the pastor of the Pine Glen church.

CHARLES KENNETH FISHER, the son of Charles Ernest and Ruby Irene (Benson) Fisher, was born in Lawrence County, Illinois, on August 22, 1922. He was baptized in the Allison Prairie church in 1932. His marriage to Blanche Ruth Ducharm



Charles K. Fisher

took place on August 23, 1940; to them were born three sons and four daughters. Brother Fisher was ordained to the ministry in the Allison Prairie church and ordained an elder in the Turkey Creek mission, Southern Ohio, in 1953. He served as a part-time pastor of several churches in Southern Illinois and Southern Indiana, and of the Turkey Creek mission, Southern Ohio. On August 2, 1956, the Black River church, Northeastern Ohio, called him to the pastorate, where he continues his work.

WILLIAM DANIEL FISHER, the son of Valentine C. and Emma (Lint or Lind) Fisher, was born on July 21, 1877, in Baltic, Ohio. He attended Canton College (1905-1907), Kent State University, Bethany Biblical Seminary (1909-1910), Manchester College (A.B., 1920), and the Reformed Theological Seminary, Lancaster, Pennsylvania (B.D., 1930); he received an honorary D.D. degree from Webster University in 1941. Elizabeth Miller became his wife on August 21, 1898; one daughter was born to them. Brother Fisher was ordained to the ministry on June 4, 1904, in the Sugarcreek church, and to the eldership on September 24, 1916. These churches have been the fields of his pastoral labors: Baltic and Bunker Hill, Ohio, 1904-1923; Nappanee, Indiana, 1923-1925; Lancaster, Pennsylvania, 1925-1932; Trotwood, Ohio, 1932-1936; Wooster, Ohio, 1936-1941. He was a member of the mission board of Northeastern Ohio, 1922-1925; alternate moderator, 1938-1939; writing clerk, 1939-1940; moderator, 1940-1941; a Standing Committee delegate, 1941. Holding a life high school teacher's certificate in Ohio, he taught a total of thirty-three years in the public schools. His death occurred on September 3, 1960.

DONALD R. FLORY, a native of Naperville, Illinois, began pastoral service at Brookpark, Cleveland, Ohio, on December 1, 1958. He is a graduate of Manchester College and Bethany Biblical Seminary. Before coming to Brookpark he served as assistant pastor at Nokesville, Virginia, for a summer and at the First church in Philadelphia, Pennsylvania, for a summer. Brother Flory resigned as pastor at Brookpark in 1961 to become the pastor of the Oklahoma City, Oklahoma, church. Since 1962 he has been with the Arlington church, Virginia.

LOREN D. FRANTZ, whose home church is the South Beatrice congregation, Nebraska, became associated with the District of Northeastern Ohio when, in September 1960, he came here from a three-year pastorate in Muskegon, Michigan. For two years he was the pastor of the Reading church, serving also the Alliance church for six months of that time, and then turned his attention to other work. Brother Frantz was graduated from McPherson College in 1954 (A.B. degree) and from Bethany Biblical Seminary in 1957 (B.D. degree). In 1955 he was married to Evelyn Barkdoll; they have three children.

ALLAN GALE FREED was born June 15, 1890, in Williamstown, Ohio, the son of Henry W. and Theodosia (Bradford) Freed. He was baptized in 1908 in the Eagle Creek congregation in Williamstown. His education was received at the Lima Business College, the College of Wooster, and Juniata College. Brother Freed married Helen Lenore Wilson on June 6, 1926; three children were born to this union. He was elected to the ministry in 1917, advanced the same year, and ordained to the eldership in 1932. He has served part-time pastorates at the Chippewa church, Northeastern Ohio (1926-1930); Oak Grove, Northwestern Ohio (1930-1934); Sugar Creek, Northwestern Ohio (1944-1947); and County Line, Northwestern Ohio (1948-). At the present time he is pastoring the Oak Grove church in Northwestern Ohio. Brother Freed was secretary of the L. E. & W. Railroad from 1912 to 1913; bookkeeper of the City Bank of Lima from 1914 to 1917; bookkeeper of the M. D. Neff Lumber Company, Findlay, Ohio,

in 1924 and 1925; and general office clerk in the offices of the Ohio Oil Company, Findlay, from 1930 to the present.

ORLIN F. FREY, the son of Otto F. and Mary Ann (Wittmer) Frey, was born at Noble, Iowa, on April 18, 1919. He was married to Esther Ellen Meyers on July 22, 1950; they are the parents of a son and a daughter. He was baptized in 1934 in the Eicher Emmanuel Mennonite church near Noble. A B.S. degree was granted to him by Bluffton College in 1947, and a

B.D. degree by the Mennonite Biblical Seminary in 1950. Ordained an elder by the General Conference Mennonite Church in Kansas, he served as pastor of the Mennonite church at Goessel, in that state, from 1950 to 1953, and of the Mennonite church at Topeka, Indiana, from 1953 to 1956. On a special arrangement made by the executive secretary of the Central Region, he served as pastor of the Ashland Dickey church from 1956 to 1958. Brother Frey then accepted a pastorate in Illinois.



Orlin F. Frey

ELMER E. FRICK, son of Nathan and Sarah (Brumbaugh) Frick, was born in Kent, Ohio, July 5, 1894. He was baptized in 1907 in the Springfield congregation, elected to the ministry in 1919, advanced the same year, and ordained to the eldership in 1931. He was the part-time pastor of the Tuscarawas church from 1920 to 1922, from 1924 to 1938, and from 1947 to 1948. Brother Frick, who is an active Sunday-school teacher, has been employed in factories since he was seventeen years of age.

SAMUEL M. FRIEND was born in Harrison County, Ohio, on November 28, 1860. He was united in marriage with Emma C. Justice on January 12, 1890; to this union one son was born. Under the influence and the preaching of Edward Loomis, he

was led to accept Christ and was baptized in June 1885. Brother and Sister Friend were devoted to the church. In 1904 the Black River congregation called him to the ministry. He was advanced to the second degree and then ordained as an elder within a period of four years. Before settling on the farm within the bounds of the Black River church, Brother and Sister Friend served as superintendent and matron of the Old Folks and Orphans' Home at Mexico, Indiana. In Northeastern Ohio, Brother Friend was the district Sunday-school secretary for eight years and a member of the home mission board for a number of years. For seventeen years he taught in the public schools in Tuscarawas and Stark counties. He died at the Old Folks' Home at Fostoria, Ohio, on February 6, 1943.

IVAN LOWELL FRY was born in Akron, Ohio, on July 22, 1924, the son of Elson M. and Bessie (Hershberger) Fry. He was baptized in Akron in 1932. His education was received at Manchester College (B.A., 1946) and Bethany Biblical Seminary (B.D., 1951). Brother Fry married Dorothea Louise Winger on May 30, 1947; three children have come into their home. Licensed to the ministry in June 1943, he was ordained in August 1946. In the summer of 1947 he was the pastor of the Franklin Grove, Illinois, church. He has served these other congregations in a pastoral capacity: Hickory Grove, Indiana, 1947 to 1948; Pleasant Chapel, Indiana, June 1949 to June 1950; First, South Bend, Indiana, September 1950 to July 1951; Toledo, Ohio, September 1951 to August 1953; Battle Creek, Michigan, February 1957 to August 1958. From September 1953 to February 1957 he was the director of Brethren Volunteer Service training at New Windsor, Maryland. In the summer of 1946 he visited Europe. A part of his work has been done in the public schools.

RALPH L. FRY, son of Lee and Mary (Butterbaugh) Fry, was born in Polo, Illinois, on March 8, 1918. He united with the West Branch church, Illinois, on November 7, 1926. After being graduated from Manchester College and Bethany Biblical Seminary, he pursued advanced study at the University of

Michigan, Northern Illinois University, and the University of Missouri. His wife is the former Pauline DeLauter; they were married on September 24, 1939. Five children were born to them. On April 9, 1939, Brother Fry was ordained. As a pastor he has been associated with these churches: Rockford, Illinois (full-time, 1939-1940); La Motte Prairie, Illinois (summer, 1942); Olivet, Ohio (full-time, 1943-1944); Shepherd, Michigan (part-time, 1944-1947); Cedar Lake, Indiana (full-time, 1947-1951); Hickory Grove, Illinois (1951-1953); Congregational church, Pecatonica, Illinois (full-time, 1959 —). During the years from 1950 to 1958 he was engaged in schoolteaching along with his services to the churches. His interest in youth has led him into the camping and C.B.Y.F. activities of the districts in which he has lived.

ROBERT P. FRYMAN assumed the pastorate of the Baltic and Sugarcreek congregations on September 1, 1958. He was graduated from McPherson College in 1952 and Bethany

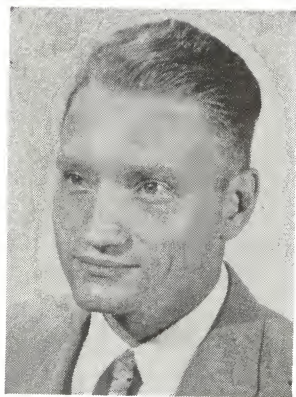


Robert P. Fryman

Seminary in 1955. Following his years at Bethany, he ministered to the Silver Creek and Walnut Grove congregations in Northwestern Ohio for three years. Brother Fryman married Waneta Nunemaker; they have three daughters.

J. W. Fyock, son of Abraham and Nancy (Varner) Fyock, was born August 10, 1879, in Johnstown, Pennsylvania. He was received into the church in 1900, called to the ministry in 1905, ordained in 1910, and advanced to the eldership in 1922. His marriage to Annie Strayes took place on August 24, 1898; three children were born to them. He was the full-time pastor at Pine Creek, Illinois (three years); Tyrone, Pennsylvania (four years); Richland, Ohio (two and a half years); Cumberland, Maryland (three and a half years); Monticello, Indiana (one and a half years). For five and a half years he was the part-time pastor at Alliance, Ohio. In 1941, Brother Fyock went into business for himself, manufacturing and selling household products. Death came to him on December 23, 1957.

TED ELWIN GANDY, the son of Allen C. and Gertrude (Wolfe) Gandy, was born at South Bend, Indiana, on March 29, 1917. He was baptized at Battle Creek, Michigan, in March 1925. Following graduation from the Central high school, Battle Creek, in 1937, he attended Herzel Junior College in Chicago and the Bethany Bible Training School. He also did further school-work at Western Michigan College of Education, Kalamazoo. On July 23, 1939, he was united in marriage to Olivia Turner; they are the



Ted Gandy

parents of two sons and one daughter. Brother Gandy was elected to the ministry by the Battle Creek congregation on December 13, 1939, and was ordained by the same congregation in 1942. He served as the part-time pastor of the

Sunfield church, Michigan, from October 1, 1948, to September 1, 1955. It was while he was associated with this congregation that he was ordained to the eldership. Brother Gandy was employed by the Kellogg Company from March 29, 1943, to September 1, 1955. He lived in Battle Creek until 1950, when the Sunfield church purchased a parsonage; then he moved into it. On September 1, 1955, he became pastor of the Chippewa church in Northeastern Ohio, continuing there until 1960. During a part of this time he was also enrolled at the College of Wooster. In 1962 he took up the pastorate of the Dupont church, Northwestern Ohio.

HOLLY P. GARNER was born September 17, 1884, in Union Bridge, Maryland, the son of Jasper and Hannah (Yon) Garner. Baptized on December 12, 1903, in the Pipe Creek, Maryland, congregation, he was called to the ministry on May 1, 1909, and was advanced on July 12, 1910. Kathryn Barkdoll became his wife on May 27, 1913. In 1915 he was graduated from Blue Ridge College. Brother and Sister Garner went to India in 1916. During their sixteen years there, two sons were born to them. The Garners were stationed at Vada, Palghar, and Ahwa. He was the mission treasurer from 1918 to 1921 and from 1928 to 1929. Before returning to the United States the family visited Egypt, Palestine, Syria, Turkey, Japan, the Philippines, Hong Kong, Singapore, Ceylon, Austria, Hungary, Germany, Belgium, France, England, and Ireland. Brother Garner studied at Bethany Biblical Seminary after his return to the States. He was the part-time pastor at Silver Creek, Ohio, from 1937 to 1944 and at Okeechobee, Florida, from 1944 to 1947. From 1947 to 1951 he was the full-time pastor of the White Cottage church, Ohio, and from 1951 to 1952 he was with the Bristolville church. Brother Garner was the moderator of the Northwestern Ohio District and of the District of Florida and Georgia; a member of the Northwestern Ohio ministerial board for three years; a member of the Florida board of religious education for two years; and twice a member of the Standing Committee. In 1953 he was the manager of Camp Zion. The Garners have been living in retirement at North Manchester, Indiana, since 1953.

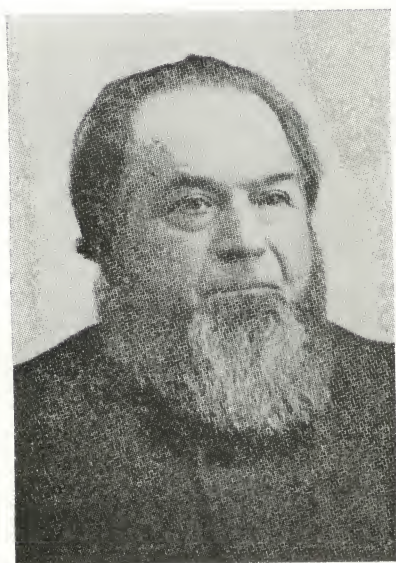
EARL S. GARVER, son of David N. and Martha E. (Longanecker) Garver, was born at Woodworth, Ohio, on February 5, 1911. In 1919 he was baptized in the Woodworth church. From Manchester College he received a B.A. degree in 1933; from Yale University a Ph.D. degree in 1943. Winifred S. Greene became his wife on December 22, 1941; they have one son and two daughters. From 1933 to 1938 he taught in the Boardman schools. During World War II he was a director of civilian public service camps: Lyndhurst, 1943; Bedford, 1944; Wellston, 1945. After teaching economics at Manchester College for a few years he became the dean of the college in 1950. From 1953 to 1958 Brother Garver was a member of the General Brotherhood Board. In the summer of 1950 he was the director of the International Peace Institute held in Vienna, Austria, under the sponsorship of the Brethren Service Commission. In 1954-1955 he was the chairman of the Annual Conference committee to study the establishment of a Brethren center in Washington, D. C. In collaboration with Ernest B. Fincher he wrote *Puerto Rico: Unsolved Problem* (first edition, 1943; second edition, 1945). He is also the author of *An Introduction to Modern Economics* (1952), in which a number of other economists collaborated. While he lived in the Northeastern District of Ohio he was the vice-president and then the president of the B.Y.P.D. (1934-1938).



Earl S. Garver

JACOB GARVER was born near Hagerstown, Maryland, on June 16, 1800. With his parents he moved to Westmoreland County, Pennsylvania, in 1802, and in 1812 to Fayette County, Pennsylvania. On August 22, 1822, he was united in marriage to Mary Lucas. In 1827 he and his family moved to Wayne County, Ohio, into the territory of the Mohican church. In 1830, he and Sister Garver united with the Church of the

Brethren. Brother Garver was called to the ministry in 1837, and in 1855 was ordained to the eldership. He donated the land on which the Mohican church and cemetery are located. Brother and Sister Garver were the parents of sixteen children. Two of their sons, Samuel and George, were ministers in the Church of the Brethren. He served the church until his death on May 14, 1879.



Samuel Garver

SAMUEL GARVER, son of Jacob and Mary (Lucas) Garver, was born in Fayette County, Pennsylvania, on October 8, 1825, moving to Wayne County, Ohio, with his parents in 1827. In 1847 he married Sarah Rice. They moved into the Black River congregation's area in 1849 and in 1854 united with the church, becoming charter members of it. Brother Garver was called to the ministry in 1857 and ordained to the eldership at a later time. He served the church in that capacity until near the end of his life; his death occurred on May 13, 1907.

H. ROBERT GEMMER, the son of Hiram and Edith (Miller) Gemmer, was born in Indianapolis, Indiana, on April 4, 1923. He received his education at Indiana University (B.S.), the Chicago Theological Seminary (B.D.), the University of Chicago, Yale University, and Butler University (M.A.). While studying in college and seminary, Brother Gemmer preached in churches of twenty different denominations, not becoming associated with the Church of the Brethren until 1944. He was ordained July 7, 1947, in Indianapolis. His marriage to

Myrna Jean Flory took place on June 11, 1949; one son and one daughter have been born to the union. In 1949 Brother and Sister Gemmer made a world tour to forty-eight countries as unofficial "ambassadors of goodwill." Brother Gemmer was very active in the Prohibition Party in his college days, and is still interested in the temperance movement. He is the author of *Solving the Alcohol Problem, What Are the Facts About Alcohol?*, *Four Ways of Solving the Alcohol Problem*, *The Contribution of the Prohibition Party*, *Frances Willard's Views on Economics*, *Is There Hope for Peace?* and other articles. He has taught at Camp Mack for a number of years. Some of the offices he has held are secretary-treasurer of the Greater Cleveland Ministerial Association; chairman of the youth work committee, Cleveland Church Federation; chairman of the personnel and nominating committees, Student Christian Union of Cleveland; adviser to the Heights Young Adult Fellowship; member of the National Council of the Fellowship of Reconciliation. Brother Gemmer was part-time pastor of the West Chicago, Illinois, Congregational church from 1944 to 1945; full-time pastor of the First Friends church, Indianapolis, from 1947 to 1948; and full-time pastor of the Cleveland First Church of the Brethren from 1951 to 1955. After some years as the director of the social welfare department of the Cleveland Area Church Federation, he is currently the executive secretary of the Utica, New York, Council of Churches.

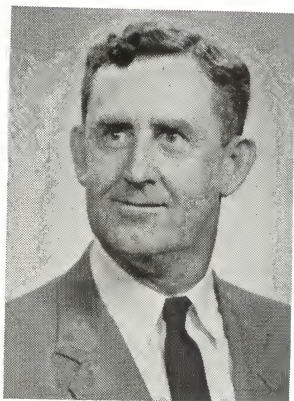
PIUS GIBBLE, son of Harvey and Ilda (Rohrbaugh) Gibble, was born in Astoria, Illinois, May 17, 1915. He united with the church in Astoria on October 23, 1936, was called to the ministry December 7, 1941, and was ordained August 25, 1942. He attended Manchester College for two years before going into civilian public service. Miami University granted him a B.A. degree in 1953; in addition to his pastoral responsibilities he is now enrolled at the United Theological Seminary in Dayton, Ohio. Brother Gibble married Lois Royer on June 12, 1948; they have two sons. He has served as pastor at Walnut Grove, Northwestern Ohio, part time, from 1946 to 1948; Zion Hill, Northeastern Ohio, 1948 to 1950; Four Mile, Southern

Indiana, 1950 to 1954; Loon Creek, Middle Indiana, 1957 to 1960. Since 1960 he has ministered to the Middle District congregation in Southern Ohio.

DALE EDWARD GIBBONEY, a native of Troy, Ohio, was born April 16, 1922, to Ezra and Olive (Wolfe) Gibboney. Having united with the church on December 4, 1934, he was licensed to the ministry on August 23, 1942. He is a graduate of Manchester College, Bethany Biblical Seminary, and Northern Illinois University. On June 22, 1947, he married Edna Marie Craig; they have two sons. Although much of his work has been in the public schools, Brother Gibboney has rendered pastoral service to the following churches: Marble Furnace and Strait Creek, Southern Ohio, summer, 1944; Reading, Northeastern Ohio, summer, 1946; Center, Northern Indiana, part time, 1947-1948; Defiance, Northwestern Ohio, weekends and summer, 1949; Reading and Freeburg, Northeastern Ohio, full time, 1950-1952; Midland, Michigan, full time, 1952-1953; Fairview, Southern Indiana, part time, 1953-1957; West Branch, Northern Illinois, full time, 1957-1958. He is now giving his entire time to teaching in the public schools of Elgin, Illinois.

I. J. GIBSON was born March 22, 1890, in Girard, Illinois, a son of Charles and Susan (Neher) Gibson. He was baptized in 1903 in the Sugar Creek church near Auburn, Illinois. Receiving his call to the ministry in 1912, from that year until 1918 he served the Girard, Virden, and Mount Morris, Illinois, churches in the free ministry. He married Ethel Mummert on December 24, 1919; two children were born to them. Brother Gibson attended Mount Morris College, Western Illinois State Teachers College, and Bethany Biblical Seminary. He has taught in Astoria and Cuba, Illinois, and at Hebron Seminary, Virginia. His part-time pastorates were at Liberty, Illinois (1918); Woodland, Illinois (1926-1929); and Astoria, Illinois (1934-1937). He was full-time pastor at Canton, Ohio (1923-1924), and at Fostoria, Ohio (1924-1926). He shared in the free ministry at Nokesville, Virginia, in 1920 and 1921. He died on March 31, 1954.

WILLARD L. GRANT began his pastorate in the Paradise congregation on September 1, 1960, coming to Northeastern Ohio from the Fairview church in Northwestern Ohio. His boyhood home was within the boundaries of the Owl Creek church. The Grants have four children. Since being called to the ministry at the age of thirty-five, he attended Bethany Bible Training School. Before coming to Paradise, he had been at Kaskaskia, Illinois, for four years and at Fairview for three years.



Willard Grant



Harlan Grubb

HARLAN C. GRUBB was born in Beaver Falls, Pennsylvania, on August 15, 1906, the son of Harry and Ella (Weigley) Grubb. Originally a member of the Disciples of Christ, he was baptized into the Church of the Brethren in Akron in 1932. On September 6, 1931, he married Mildred M. Border; they have one daughter and one son. Brother Grubb received his education in the fields of business administration and accounting and worked as an accountant in Akron prior to entering the ministry in 1946. He was licensed to preach in the Akron First church on January 4, 1946, ordained to the ministry on June 12, 1946, and ordained to the eldership on November 7, 1948. His pastoral work has been done in the Center church, Northeastern Ohio (1946-1959) and the Pleasant Hill church, Western Pennsylvania (1959 —). In Northeastern Ohio he carried varied district responsibilities: youth director and dean of youth camps; moderator of the district conference;

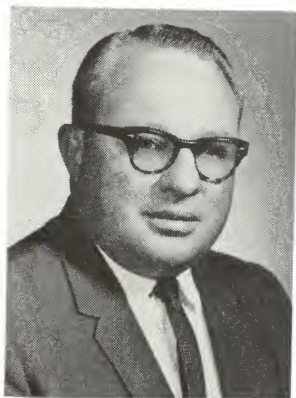
member of the ministerial board; chairman of the council of boards; co-chairman of the CALL program; Standing Committeeman two times.

MATHIAS WILLIAM HAHN was born June 25, 1868, in North Georgetown, Ohio, a son of Joseph and Rebecca (Haas) Hahn. He united with the church in 1882. Without the benefit of a high school education, Brother Hahn entered Mount Union College, graduating in 1893. On November 25, 1894, he married Alice Fugeate; five children were born to this union. Called to the ministry at Reading in 1893, he was advanced at Freeburg in 1898. He served in the free ministry at the Sandy congregation (Reading-Freeburg) from 1893 to 1910. From 1896 to 1897 he was principal of Damascus Academy. Brother Hahn moved to Greenwood, Delaware, in 1910, where he sold real estate, taught, and preached.

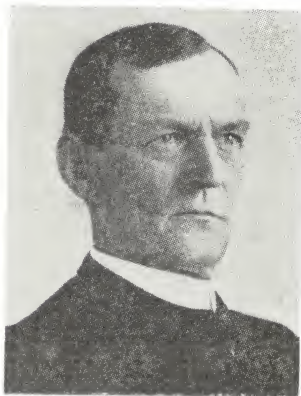
HENRY PRICE HARLEY, son of Henry and Amanda (Price) Harley, was born December 22, 1885, in Royersford, Pennsylvania. Having united with the church in 1901, Brother Harley received his call to the ministry in Huntingdon, Pennsylvania, in 1911 and was advanced the same year. He was educated at Juniata College, the University of Pennsylvania, and Western Reserve University. His marriage to Gladys Tillson MacGregory took place in 1922. Brother Harley taught and preached in Robertsedale, Pennsylvania (1914 to 1916), Delta, Pennsylvania (1916 to 1917), and Aberdeen, Maryland (1917 to 1918), being the principal of the high school in each of the three towns. After 1918 he was engaged in teaching and teacher training in Cleveland. He is the author of a popular school text, *Exploring the World of Science*. He is now living in Cleveland.

WAYNE P. HARMAN came to the White Cottage church as interim pastor on September 13, 1959, from West Lafayette, Ohio, where he was a barber for a number of years. He was then a licensed minister in the Baltic congregation. Later the church asked Brother Harman to serve full time and on April

12, 1960, requested his ordination. On May 22, 1960, Alvin Kintner, a member of the ministerial board of Northeastern Ohio, conducted the ordination. With his family, Brother Harman moved to White Cottage, his first pastorate, during the summer of 1960. Following graduation from the Baltic high school, he was in the Marine Corps for several years.



Wayne Harman



Albert Harrold, Associate
Editor of the 1914 History

ALBERT W. HARROLD, the son of Samuel and Susan (Crumbacher) Harrold, was born near Columbiana, Ohio, on May 18, 1860. He married Ella Wilderson on October 27, 1881; thirteen children were born to them. Brother Harrold was baptized on May 11, 1890, at Zion Hill. His education was received in the Columbiana schools and Juniata College. Elected to the ministry at Zion Hill on August 22, 1891, he was ordained there on September 3, 1893, and ordained to the eldership on October 31, 1903. While he was serving the Zion Hill and Bethel churches as an unsalaried minister from 1891 to 1929, his services extended beyond the boundaries of these two congregations. He went to Bristolville and Reading frequently; he conducted many funerals, performed many marriages, and held many revivals in other congregations. Along with his church work, he engaged in farming during his active years. Because his services to the church were rendered during the years of the free ministry, he turned also to other types of work to support his large family: he was the

township assessor; he traveled with a threshing outfit, operated a coal mine, and sold dairy products, fruit trees, and other merchandise. Brother Harrold was the associate editor of *A History of the Church of the Brethren: Northeastern Ohio*, published in 1914. He died on September 13, 1939; Sister Harrold had preceded him on October 19, 1933.

KENNETH I. HARTMAN, son of Peter Sylvanus and Elizabeth (Whitlock) Hartman, was born January 6, 1919, in Live Oak, California. There he became a member of the church in 1930. Early in 1942 he was called to the ministry; on February 21, 1944, he was ordained. He is a graduate of Ashland College (B.A., 1947) and Bethany Biblical Seminary (B.D., 1950). Mrs. Hartman was the former Grace Keeny; one son and one daughter came into the home. Brother Hartman's first pastoral service was given to the Shiloh congregation, in Second West Virginia, in the summer of 1943. Subsequent charges have been Maple Grove, Northeastern Ohio, from 1944 to 1947; Lafayette, Southern Indiana, as a student from 1948 to 1950 and on a full-time basis from 1950 to 1954; Eversole, Southern Ohio, from 1954 to 1958; Emmanuel, a newly begun congregation in the Huber Heights suburb of Dayton, Southern Ohio, since 1958. In 1946-1947 Brother Hartman was a member of the intermediate cabinet of Northeastern Ohio; he has held a number of offices in the other districts in which he has worked.



Durward Hays

DURWARD HAYS began his pastorate at the Ashland Dickey church on September 1, 1961. A native of Lawrenceville, Illinois, he was ordained in the Allison Prairie church, Southern Illinois, in 1947. He attended Bethany Training School for a part of one year. Brother Hays served as part-time pastor in the following churches: Romaine, Southern Illinois, 1947-1949; La Motte Prairie, Southern Illinois, 1949-1953; New

Hope, in Southern Indiana, 1953-1958; Oak Grove, in Southern Illinois, 1958-1961. The Hayses have six children.

ELLIS R. HAYS is a native of Glendale, Arizona; he was born on July 27, 1923, to Ralph and Hazle (La Plante) Hays. He united with the church in the Ashland Dickey congregation in October 1932 and was licensed to preach in April 1943 in the Maple Grove congregation. Brother Hays married Rosemary Fackler on June 7, 1947.

ABRAHAM HEASTAND (Hiestand or Heestand), of whose life few details are known, was associated with the early history of the Mahoning church (Mill Creek). Sometime between 1810 and 1820 an election of officers was held and Brother Heastand, reportedly already advanced in years, was elected to the deaconship. He was soon called to the ministry, and, by the time of his move to the western part of Columbiana County, between 1826 and 1835, he had been advanced to the eldership. Brother Heastand was one of the founders of the Sandy church. He located on the farm surrounding the grounds of the present Reading church. He was an able and aggressive church worker; with his assistance and that of others, a populous and prosperous church community was created. The name of Brother Heastand is found in the minutes of one of the earliest ministerial meetings held in the district.

AARON I. HEESTAND, born on June 3, 1854, near Wadsworth, Ohio, died on November 4, 1932. He was the oldest son of George and Christina (Bowser) Heestand. He united with the Paradise church at Smithville by baptism in March 1876. That same year, on November 2, he married Emmaline Coffman; they were granted fifty-six years together. Three sons and five daughters were born to them. Because of his wife's health he decided to move his family to Kansas in 1884. They located on a farm near Galesburg, close to the Brethren church. This congregation called him to the ministry in 1871. Brother Heestand served the following churches in the free

ministry: Galesburg, Kansas; Paradise and East Chippewa, Northeastern Ohio. Although he was a farmer, he never allowed the work of the farm to interfere with his ministry. In 1903 he was ordained to the eldership by the East Chippewa congregation. Many times he was heard by members of his family to say, "I'm glad I served the church during the time of the free ministry; I preached my convictions." One of his most nearly completed records is for the years 1896-1897, during which he held five revival meetings, preached one hundred sermons, and visited eighty-five families; in that time there were forty-two conversions under his ministry. For forty-four years he was very active, attending most of the district meetings and many Annual Meetings. He died in 1932; Sister Heestand in 1936.

ROBERT HEETER began his pastorate in the Reading church, Northeastern Ohio, on July 15, 1962, following work with the Ladoga church of Southern Indiana from 1950 to 1954 and with the Dupont church of Northwestern Ohio from 1954 to 1962. Entering the ministry late in life, he has served effectively. The Heeters have several married children.

Robert Heeter



CHARLES ALLEN HELM, son of David and Susan (Martin) Helm, was born September 17, 1872, in Marion, Iowa. Two years after he was baptized, Brother Helm was called to the ministry in April 1897; he was advanced in August 1900. He married Mary Berdine Percival on September 7, 1902; three children were born to them. Brother Helm devoted more than thirty years to educational work in Nebraska and Ohio, many of them as a superintendent. He served the Maple Grove and Chippewa churches in the free ministry from 1897 to 1902; was part-time pastor of Ashland Dickey from 1933 to 1943; was writing clerk of two district meetings; and for a number of

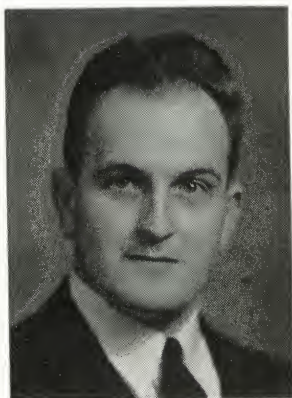
years was on the program committee of the district. He is now living in Ashland.

HOWARD HOLMES HELMAN was born December 31, 1880, in Stark County, Ohio, the son of David and Susan (Darr) Helman. He united with the Tuscarawas church on February 11, 1897. Brother Helman attended Manchester College for two years. Called to the ministry in 1901, he was advanced in 1905 and ordained to the eldership in 1914. In April 1906 he married Ora Alice Renneckar; two children were born to this union. Brother Helman was associated with the Chippewa and Wooster churches in the free ministry from 1912 to 1918; was pastor of the Maple Grove congregation from 1918 to 1924; the Peru church, Indiana, from 1927 to 1929; the Lake View church, Brethren, Michigan, from 1947 to 1950. He was the writing clerk of Northeastern Ohio for eight years. Sister Helman died on April 17, 1924. On May 30, 1926, he was married to Cora Viola Wise. Death came to him on August 29, 1954.

ALBERT D. HELSER, a native of Thornville, Ohio, was born July 10, 1897, to David and Emma (Zartman) Helsner. He was baptized in August 1910, elected to the ministry in August 1917 in the Olivet church, and ordained to the eldership in October 1922. Brother Helsner studied at Manchester College, Bethany Seminary, Columbia University, Livingstone College (London), and the University of London. Following his marriage to Lola Bechtel on August 15, 1922, the couple went to Nigeria to engage in mission work, only recently retiring from that work. While on furlough from Africa, Brother Helsner took further studies at Columbia and Ohio State universities. He is the author of a number of books: *Labar ata Kira Isa* (a life of Christ, in Bura), 1925; *In Sunny Nigeria*, 1926; *Thlipa ata Kira Lakur Hyel* (a teaching on the road of God, in Bura), 1929; *African Stories*, 1930; *Education of a Primitive People*, 1934; *Two Hundred Thousand Lepers in Nigeria*, 1935; *Cent Mille Lepreux au Congo Belge*, 1936; *Leper Settlements in Northern Nigeria*, 1939; *The Glory of the Impossible*, 1940; *The Hand of God in the Sudan*, 1946. As co-author he has helped to write

Kakadu Karata na Sudakur (a Bura reader), 1925. A co-translator of the Gospel of Mark into Bura in 1925 and the Acts into Bura in 1927, he was the translator of the Gospel of Matthew into that language in 1933. Since 1925 Brother Helser has been a translator for the British and Foreign Bible Society. For many years he was associated with the Sudan Interior Mission. He was the district reading clerk in Northeastern Ohio in 1919, 1920, and 1921.

ARTHUR H. HESS was born to Arthur Raymond and Katie Marie Hess at York, Pennsylvania, on May 17, 1925. He was received into church membership on February 14, 1935. Called to the ministry on June 10, 1943, he was ordained on June 9, 1945, and ordained to the eldership on September 8, 1950. A graduate of Manchester College, Brother Hess has furthered his education at Bethany Biblical Seminary and Oberlin Graduate School of Theology. He married Doris Brumbaugh



Arthur Hess



C. G. Hesse

on August 23, 1947; a son and a daughter have been born to them. He was with the Mathias, West Virginia, church in 1946 and the Tiffin church, Northwestern Ohio, in 1947 as summer pastor, and with the East Nimishillen church, Northeastern Ohio, from 1948 to 1955 on full support. In 1955 he was engaged by the district mission board to become the pastor of the new congregation at Painesville; he continues in this work to the present. In this district he has held a number of offices, among them the assistant moderatorship in 1953 and the moderatorship in 1954; he was a Standing Committeeman in 1953 and 1955; he has held membership on a number of district boards—Christian education, 1950-1953, Brethren service, 1951-1954, and ministerial for several years.

CLARENCE GEORGE HESSE, son of Charles and Catherine (Hamstead) Hesse, was born September 6, 1887, in Grant County, West Virginia. He united with the church in January 1905 in the Greenland congregation. In September 1909 he was called to the ministry, was ordained in 1911, and was advanced to the eldership in 1922. He served the Greenland congregation in the free ministry from 1909 to 1912, during which time he taught in the public schools. After graduation from Bridgewater College in 1917 and from Crozer Seminary in 1920, he was a student at the University of Pennsylvania. He married Myrtle L. Idleman on August 11, 1920. Pastoral services have been rendered to these churches: Somerset, Pennsylvania (1920-1929); First, Roanoke, Virginia (1929-1935); Bridgewater, Virginia (1935-1946); Greenville, Ohio (1946-1952); Hartville, Ohio (1952-1958); Petersburg, West Virginia (1958 to the present). For more than fifteen years he served as secretary of the Southeastern Regional Board. He was the first secretary of the Pastors' Association of the Brotherhood, continuing in this capacity for more than twelve years; also, he was the president of this association for a number of years. He was a member of the district board of Christian education of the First District of Virginia and of the ministerial board of Second Virginia, was on Standing Committee four times, and was moderator of the Second District of Virginia twice. After retirement from the pastorate he returned to his native West Virginia. Here he does some preaching as needed.

L. HOWARD HIGELMIRE was graduated from Otterbein College and was granted his B.D. degree from Union Biblical Seminary in 1926. He served in the Evangelical United Brethren Church as pastor for a number of years, holding charges at Navarre, Ashland, Dayton, Akron, Strasburg, East Palestine, and Alliance in Ohio. Upon retirement from the active pastorate, Brother and Sister Higelmire located near the Woodworth church, of which they became members. In 1960 he became the supply minister of the Bristolville church and in 1961 was installed as its pastor.



Howard Higelmire



Galen Hochstetler

GALEN C. HOCHSTETLER was born in Holmes County, Ohio, on March 12, 1913, the son of Melvin J. and Florence A. (Penrod) Hochstetler. In 1930 he was graduated from the Berlin high school. He was married to Ruth M. Hershberger; two daughters and two sons were born to this union. Brother Hochstetler, a mason contractor, has served the district as a member of the mission board since 1955, and was a member of the advisory committee to the executive secretary of the district from 1958 to 1961. He represented the District of Northeastern Ohio on Standing Committee in 1959.

JOSIAH HOCHSTETLER, son of Adam and Polly (Walter) Hochstetler, was born September 19, 1835, in Mount Hope, Ohio. He united with the church about 1870 in the Mohican congregation. His first marriage was to Mary Holderbaum on November 8, 1860; two sons were born to the union. Sister Hochstetler died February 20, 1869. On May 25, 1873, he married Catherine Beeghley; three children were born to them. Called to the ministry in 1875 in Baltic, Ohio, he spent the remainder of his life in the service of the church. He was advanced to the eldership in 1906. On June 27, 1917, he died. Sister Hochstetler followed on March 28, 1929.

DAVID B. HOFF, son of Peter and Sarah (Blocher) Hoff, was born in Wayne County, Ohio, on June 17, 1819. At the age of twenty-one he married Susannah Shaffer. He selected the location for a home for himself and his bride in Canaan Township. It was virgin land, and James Monroe, President of the United States, was the signer of the deed. Here they lived for fifty-four years until her death in 1896. However, he remained here for six years longer. His service to the church was rendered in the office of deacon in the Chippewa congregation. Brother Hoff died at Orrville, Ohio, on December 25, 1910, after a long and useful life. He had one daughter.

FLORA IRVIN HOFF, daughter of George and Isabella (Garver) Irvin, was born near Golden Corners, Ohio, on March 7, 1866. She was baptized January 7, 1879, in the Beech Grove congregation. She married Hezekiah M. Hoff on January 3, 1889; three children were born to the couple. Sister Hoff served as a deaconess in the Beech Grove congregation with her husband, who was a deacon for about thirty years. Music was Sister Hoff's chief delight, and for fifty years she sang and conducted choral groups, including the first children's sing at the Owl Creek Sunday-school convention in 1908. When the first piano was placed in the Beach Grove church she played the first hymn on it. Her love for God came first in her life. Brother Hoff died October 25, 1930. Sister Hoff lived in Wooster from 1934 until her death on March 12, 1946.

LLOYD MOSES HOFF, son of Hezekiah Mahlon and Flora (Irvin) Hoff, was born in Madisonburg, Ohio, November 25, 1897. He was baptized in the Beech Grove church, Sterling, Ohio, in May 1905. In 1915 he was graduated from the Wooster high school. His academic degrees include a B.A. (1921) and an A.M. (1923) from Manchester College and a Ph.D. (1930) from the Ohio State University. Brother Hoff was ordained to the ministry in the Beech Grove congregation in 1919. He began teaching at Manchester College in 1923, continuing until 1928 when he went to the university to do graduate work. In 1930 he returned to Manchester to resume his teaching of English. He has taught in the summer school of the college continuously since 1923 with the exception of one summer. He is the author of one published play, *Under the Shadow* (1936). Brother Hoff married Mabel Elizabeth Workman on May 25, 1923; they are the parents of four children. In 1945 Brother Hoff, at the invitation of the Italian government, traveled in North Africa and Italy, spending the fall of that year teaching in Florence. During the summer and fall of 1955, he again traveled abroad, this time touring Ireland, England, Scotland, and western Europe. In 1941 he was ordained to the eldership at North Manchester, Indiana. Brother Hoff supplies pulpits frequently and except for a period of four years has been a church-school teacher or superintendent since he was thirteen years old.

ARNO M. HOLDERREAD, the son of Halley E. and Goldie (McCreary) Holderread, was born in Mishawaka, Indiana, on January 6, 1921. He was baptized in the Blissville congregation, Indiana, in 1937, a year before he was graduated from the Mishawaka high school. He attended Manchester College, being graduated in 1944, and Bethany Biblical Seminary, from which he received a B.D. degree in 1947. On August 27, 1944, he married Arlene Dickerhoff; they have two children. Brother Holderread was elected to the ministry in 1940 in Osceola, Indiana, and was ordained there in 1944. From 1947 to 1949 he was the pastor at Cedar Grove, Southern Ohio; at West Manchester, Middle Indiana, from 1949 to 1952; at Zion Hill, Northeastern Ohio, from 1952 to 1954 and from 1960 to 1961 (part-time); Alliance, also in Northeastern Ohio, from 1961 to

1962 (part-time interim service). He is now teaching in the Columbiana County schools.

SAMUEL J. HOLL was born in North Canton, Ohio, on August 16, 1864, to Manassah and Sarah (Reemsnyder) Holl. His education was received at Mount Morris Academy and Ohio Northern University. He married Emma Swartz in 1887; five children came into their home. Brother Holl was called to the ministry in the West Nimishillen congregation in 1910. Sister Holl died on May 9, 1910. Alice Mishler became his wife on October 5, 1911; two children were born to them. Brother Holl served the West Nimishillen church in the free ministry from 1910 to 1947 and taught in the Sunday school throughout his long association with the church. For ten years he taught in the public schools of Stark County, Ohio. He died February 12, 1947.

KENNETH W. HOLLINGER was born August 11, 1912, in Darke County, Ohio, the son of E. S. and Sarah Elizabeth (Wandle) Hollinger. He was received into church membership in the Cedar Grove congregation on October 21, 1923. Educated at Manchester College, the University of Illinois, and Bethany Biblical Seminary, he was called to the ministry in the Beech Grove congregation November 28, 1931, advanced November 26, 1932, and ordained to the eldership June 5, 1942. Brother Hollinger married Helen L. Darley on June 1, 1938; they are the parents of four boys and one girl. After graduation from college he taught for eight years in Preble County, Ohio. For two terms he was the president of the Preble County Council of Religious Education. His pastoral service has been given to Beech Grove, Southern Ohio (in the free ministry, 1931 to 1937); Prices Creek, Southern Ohio (part time from 1937 to 1943); Shepherd, Michigan (summer of 1944); Champaign, Southern Illinois (summer of 1945); West Manchester, Middle Indiana (full time from 1946 to 1948); Olivet, Northeastern Ohio (1948 to 1957); New Paris, Northern Indiana (1957 to 1962); Lanark, Northern Illinois (1962 —). In 1945 and 1946 he was a member of the Southern Ohio men's work cabinet, aiding in the starting of the Kentucky missions. He was the

moderator in Northeastern Ohio in 1952, a Standing Committeeman in 1953, and a member of the district mission board.

ELI HOLMES, son of George Holmes, was born in Ohio on October 18, 1844. His marriage to Susann Switzer was blessed by eleven children. He was baptized in June 1870 in the Wooster (now Paradise) church. Called to the ministry on November 7, 1883, he was ordained to the eldership in 1901. He served in the eldership of the Wooster church and in the free ministry of the Baltic, Beech Grove, and Wooster churches. Sister Holmes died July 7, 1933; Brother Holmes on March 18, 1934.

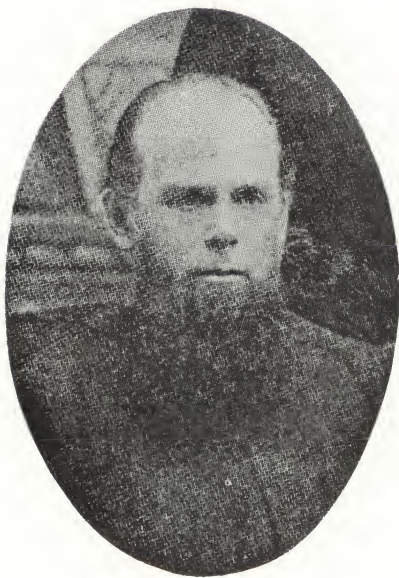
LEONARD REFLOGLE HOLSINGER, son of Levi and Barbara (Replogle) Holsinger, was born in Waterside, Pennsylvania, on April 2, 1882. He united with the church in the Morrellville congregation, Johnstown, Pennsylvania, on August 30, 1909. Brother Holsinger attended Juniata College and Crozer Seminary. From 1904 to 1911 he worked as a bookkeeper. He was married to Elizabeth Hetrick on August 22, 1906; they were the parents of five children. Brother Holsinger was called to the ministry on January 13, 1910, and ordained to the eldership in July 1913. He has held pastoral engagements in these churches: Red Bank, Pennsylvania (February 1, 1911, to August 31, 1914); Coventry, Pennsylvania (September 1, 1914, to April 1, 1920); Roaring Spring, Pennsylvania (interim of fourteen months in 1922 and 1923); Stonerstown, Pennsylvania (April 1, 1925, to May 30, 1935); Springfield, Northeastern Ohio (June 1, 1935, until retirement). Having held many district offices during previous pastorates, in Northeastern Ohio he was a member of the ministerial board for six years. He is the author of the following tracts: *Beginnings of American Christianity*; *The Authority of the Bible*; *Origin of the Church Fathers*; *The Problem of the Youth and the Church*; *Preaching With Authority*; *Bible Teaching on Liquor as a Beverage*; and *The Ascension and Its Assurance*. He is living in Martinsburg, Pennsylvania.

CYRUS HOOVER was born in Lancaster County, Pennsylvania, on October 16, 1821, of Swiss immigrant parentage. When Brother Hoover was nineteen years old, his family moved to Wayne County, Ohio, locating on the farm where the Annual Conference was held in 1872, near Smithville. He lived here until the time of his death, January 8, 1901. During the summer of 1853, he and his wife united with the Church of the Brethren. In 1869 he was elected to the ministry and in 1879 was ordained to the eldership, serving the Wooster (Paradise) church in that capacity. Their home near the church became a lodging place for ministering brethren and other visitors.

PERRY R. HOOVER, son of John D. and Elizabeth (Replogle) Hoover, was born in Hagerstown, Indiana, on July 30, 1890. Jessie M. Teeter became his wife on June 22, 1912; two sons and two daughters were born to them. Brother Hoover was baptized in the Hagerstown church. Manchester College granted him an A.B. degree in 1923 and Bethany Biblical Seminary a B.D. degree in 1925. Ordained to the ministry at Hagerstown in 1914, he was ordained an elder in 1915. From 1940 to 1943 he was the executive secretary of the District of Michigan. As a part-time pastor he had served a number of churches in Illinois, Indiana, and Michigan before coming to the Maple Avenue church, Canton, Ohio, in 1957. He resigned the Maple Avenue pastorate to accept a call to the Upper Falls Creek church in Southern Indiana. Now retired, he lives in Florida.

ROBERT DAVID HOOVER was born to Paul Emmanuel and Pearl Eugene (Skeggs) Hoover in Richmond, Virginia, on January 28, 1918. He was baptized in the Westminster congregation, Maryland, on August 30, 1929. Following his graduation from the Westminster high school, Maryland, in 1936, he entered Bridgewater College, and was granted an A.B. degree in 1940. Four years later, he received a B.D. degree from Bethany Biblical Seminary. Brother Hoover married Opal Catherine Shinaberry on August 27, 1941; the union was blessed with one son. Brother Hoover was licensed to the ministry in the Bridgewater congregation, Virginia, in April

1938; ordained to the ministry in the same congregation on August 27, 1940; and ordained to the eldership in the Timberville church, Virginia, in 1947. He was the summer pastor of the Hampton Roads church, Virginia, in 1940; of the Highland County mission, Virginia, in 1941; of the Broadway (Bucks Gap) church, Virginia, in 1942 and 1943. As a full-time pastor he has worked in these churches: Knobley, Sunnyside, and Beaver Run in West Virginia (1944-1945); Timberville, Unity, and Linville Creek in Virginia (1945-1950); Girard, Illinois (1950-1953); Danville in Northeastern Ohio (1953-1958); Donnels Creek, Southern Ohio (1958 —).



Tobias Hoover

TOBIAS HOOVER was born to Martin and Elizabeth (Miller) Hoover at Smithville, Ohio, on October 2, 1841. On October 23, 1862, he married Mary Rittenhouse; one son and three daughters were born to them. He united with the Church of the Brethren at the age of nineteen. Elected to the ministry on May 3, 1873, he was ordained an elder in 1893. He was the presiding elder of his home church, Black River, from February 4, 1904, until his death, having also the oversight for some time of the Mohican, Ashland Dickey, and Maple

Grove churches. He served once as a member of Standing Committee, was a delegate to Annual Meeting many times, acted as moderator of the district meeting of Northeastern Ohio several times, and was a member of the district mission board for a number of years. He died on January 26, 1907. He was loved and respected by the entire community in which he lived.

ELIJAH HORN, son of Daniel and Susanna (Croy) Horn, was born September 12, 1822, on Buckeye Creek, Ohio. The date and the place of his baptism are not known. On September 29, 1842, he married Harriet Moore, who died on August 10, 1866. Brother Horn married Eliza Printz on June 2, 1867. He was the father of ten children. Brother Horn advanced at least as far as the second degree in the ministry. He frequently preached at the Jonathan Creek (now Olivet) church. For several years he was the pastor of the Goshen church. He died on June 19, 1912; Sister Horn on May 25, 1929.

DWIGHT B. HORNER, son of William Joseph and Hazel (Moore) Horner, was born September 5, 1915, in Chicago. He was baptized February 9, 1925, in Fort Worth, Texas. Brother Horner received his education at McPherson College, Oberlin Graduate School, and Yale University. Called to the ministry in September 1936, in Fort Worth, he was ordained in January 1939. As a part-time pastor he served these churches: Methodist, Windom, Kansas (November 1937 to June 1939); Eden, in Northeastern Ohio (October 1939 to June 1940); Maple Avenue, Canton, also in Northeastern Ohio (June 1940 to June 1942); Trinity Methodist, Bridgeport, Connecticut (October 1943 to October 1945). From June 1942 to June 1943 he gave all his time to the Maple Avenue church. From 1945 to 1947 Brother Horner was the assistant director of the Y.M.C.A.'s war prisoners' aid program in Belgium, Holland, and Luxembourg. During the following year he was a representative of CRALOG in Württemberg and Baden, Germany. From 1948 to 1952 he was the relief supply officer of the military government of Württemberg and Baden, and later was a State Department representative in Europe for a short time. Brother Horner married Opal Ruth Hoffman on June 12, 1941; a son and a daughter were born to them. He died on September 2, 1958.

ABRAHAM B. HORST, son of Jonas and Mary (Hursh) Horst, was born in North Lawrence, Ohio, on April 5, 1863. He was baptized in 1884 in the Wooster congregation. On January 31, 1884, he married Naomi E. Martin; two children came into their home. Brother Horst was elected to the ministry in 1900

in the Black River congregation. Four years later he was ordained to the eldership in the same congregation. He served Black River in the free ministry from 1900 to 1908 and from 1933 to 1938, and the Stony Creek church, Northwestern Ohio, from 1910 to 1912; he was the full-time pastor of the Bellefontaine church, Northwestern Ohio, from 1908 to 1910 and of the Mount Zion church, Northeastern Ohio, in 1933. He served the New Philadelphia church as part-time pastor. Sister Horst died January 25, 1939, and Brother Horst on May 13, 1945.

DAVID HORST, son of Samuel and Mary (Martin) Horst, was born on December 27, 1855, in Ashland County, Ohio. He was married to Emma Kelser on December 9, 1880; five children were born to the couple. Brother Horst served the Mohican church in the free ministry for thirty years and made his livelihood by farming. Both he and Sister Horst died in 1946.

JONAS HORST was born in Wayne County, Ohio, on June 9, 1878, a son of Jonas B. and Mary (Hursh) Horst. Married to Laura Longanecker, he lived on a farm near Columbiana. The couple had five daughters and six sons. He was elected to the ministry in the Mahoning church on October 13, 1900. In the period of the free ministry, Brother Horst helped in the preaching at Zion Hill, Bethel, and Woodworth. In his early days, he taught at the Germantown schools (Ohio). Before retiring in 1950, he was a shipping clerk for twenty-five years at the Republic Steel Company. He died on January 27, 1962.

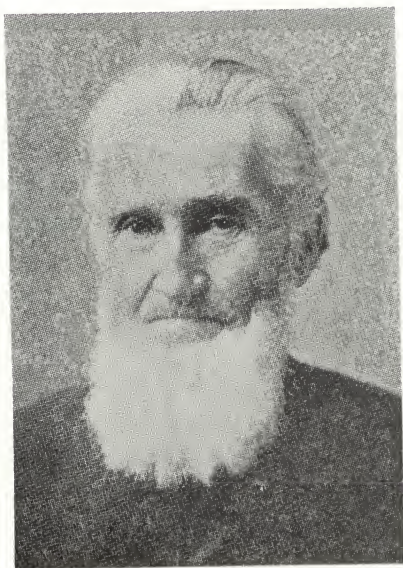
JESSE CALVERT INMAN, born near Bradford, Ohio, on November 23, 1886, is a son of Isaac and Mary Ellen (Fry) Inman. He united with the church in the Harris Creek congregation in Southern Ohio in January 1900. His education was received at Mount Union College and Moody Bible Institute. Brother Inman married Sophia Swartz on May 17, 1911; four children were born to them. Elected to the ministry on April 25, 1914, in the Covington church, Southern Ohio, he was advanced on June 27, 1916, in the Sidney congregation of that district, and was ordained to the eldership in Springfield,

also in Southern Ohio, on June 6, 1920. Pastoral engagements have been Springfield (from January 1916 to December 1924); Canton First, Northeastern Ohio (from January 1925 to December 1940); Ashland, Northeastern Ohio (from January 1941 to September 1951); Sidney, Southern Ohio (October 1951 to 1955). He was the moderator of Northeastern Ohio in 1932, 1937, 1939, and 1950; assistant moderator, 1929, 1934, 1935, and 1936; writing clerk, 1925, 1928, and 1938; a member of the ministerial board for sixteen years; and a trustee of Camp Zion for a number of years. Brother Inman is now living in Sidney.

FLOYD M. IRVIN was born in Wayne County, Ohio, on January 13, 1895, to John Hoff and Susan (McFadden) Irvin. He was received into the church on August 13, 1905, in the Chippewa congregation. He attended Manchester College, Bethany Seminary, and the Kennedy School of Missions (of the Hartford Seminary Foundation). Truda Mishler became his wife on December 14, 1919; one daughter was born to them. Called to the ministry in the Chippewa church on October 26, 1912, he was ordained at Canton in August 1914. He was pastor of the Reading church and the First church, Canton, from 1920 to 1922 and a member of the board of religious education of Northeastern Ohio in 1921. In 1923 he became an oil dealer in Eustis, Florida, where he is now residing.

GEORGE IRVIN, son of George Sr., and Rebecca (Kemper) Irvin, was born on April 1, 1816, in Ephrata, Pennsylvania. When eighteen years of age he moved with his parents to near Berlin, Stark County, Ohio. For a few years he worked with two of his brothers at the carpenter trade. In 1841, he was married to Lydia Garver; the following year they united with the Mohican Church of the Brethren. Later they moved to Ashland County, then to Wayne County. In the spring of 1850 they located near Golden Corners; while living there he was elected to the office of deacon in 1853 by the Chippewa congregation. In 1859 he was elected to the ministry by that church. On March 4, 1864, his wife died, leaving him with

eight children. On May 18, 1865, he was married to Isabell Garver Ruse; to this union were born four children. Ordained an elder in 1869, he presided over the Chippewa church from 1877 to the time of his death on April 23, 1892. A strong believer in missions, he was a liberal giver to that cause. His first work in the ministry was begun in the schoolhouse at Golden Corners. He was the head carpenter for the first church building in the Chippewa congregation and also gave liberally for its erection.



George Irvin



John Johnson

JOHN W. JOHNSON was born in Ashland County, Ohio, on August 13, 1911, a son of Pearley J. and Bertha (Humphrey) Johnson. He was baptized on September 2, 1923, at the Maple Grove church. Pauline Virginia Pepper became his wife on April 12, 1936; two children were born to them. Brother Johnson received his education at Ashland College and Bethany Biblical Seminary. Called to the ministry March 15, 1933, by the Maple Grove church, he was advanced in that church on December 1, 1947. The Union Ridge church, Iowa, of which he was the pastor from 1949 to 1952, ordained him to the eldership on August 3, 1952. From 1952 to 1961 he ministered to the

Freeburg church, Northeastern Ohio. Since 1961 he has been with the Eagle Creek church in Northwestern Ohio.

CONRAD KAHLER was born in Frankfort, Germany, on October 29, 1819. The family moved to America when he was ten years old, locating at Bolivar, Ohio. He worked for a number of years for Elder Yant, and it was in the Yant home that he became inclined to the faith of the Brethren. On



Conrad and Elizabeth Kahler

January 13, 1844, he was married to Elizabeth Arnold; in 1846 they united with the Church of the Brethren. Brother Kahler was called to the ministry in 1849 and ordained an elder in 1865. Seven children were born to Conrad and Elizabeth Kahler. The Kahlers were active members of the Tuscarawas congregation for more than forty years. Brother Kahler died in 1892, Sister Kahler following him at the age of seventy-six.

JOHN F. KAHLER, son of Conrad Kahler, a minister at the Tuscarawas church for over fifty years, was born April 5, 1849,

near Bolivar, Ohio. Brother Kahler was united in marriage to Susanna Snively at the age of twenty-three; to them were born seven children. Brother and Sister Kahler became members of the church in 1872. He was installed into the office of deacon in 1874 and was called to the ministry ten years later by the Center church, which congregation he served for twenty-seven years. Retiring from farming, he accepted the call of the Reading church. There, in 1911, he was advanced to the eldership. Brother Kahler helped organize the Canton City church in 1912 and was its pastor until 1917, when a permanent church was established. He took up the work with the Mahoning congregation as minister and elder, and saw a mission established at Woodworth in 1918. Brother Kahler then withdrew from active church work for a few years. His wife died in 1921. In 1924 he married Mae Yoder. In June 1926 he began a busy eight-year ministry in a mission in Canton. Under his guidance the mission became an organized church. Seriously injured when he was thrown from his car, he died November 14, 1934.

C. RAY KEIM, son of Jacob S. and Caroline (Snyder) Keim, was born March 10, 1894, in Stark County, Ohio. At the age of twelve he was baptized in the Canton Center church. He married Annie Keim at Nampa, Idaho, in 1919; they have one son. Brother Keim attended Manchester College, McPherson College, and the University of Chicago. For three years he taught in elementary schools in Ohio, for five years in three



C. Ray Keim

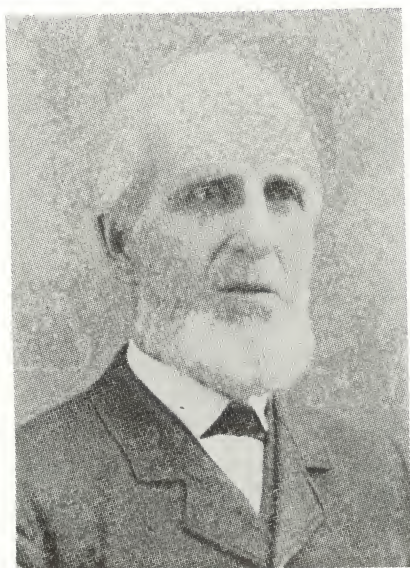
academies and a high school in Indiana, Kansas, and Idaho, and for one year at Iowa State Teachers College before becoming the head of the division of the social sciences and professor of history at Manchester College. Installed into the ministry at Nampa on December 21, 1921, he was ordained to the eldership at North Manchester, Indiana, in 1936. He was a member of the historical committee of the Middle Indiana District during the compiling of the recent history of the Church of the Brethren in Indiana and has taken other active parts in the work of that district.

CORA KELLER was born on June 6, 1876, the daughter of Gideon and Sarah Hostetler, of Dundee, Ohio. Graduating from the Dundee high school, she began teaching public school at the age of seventeen. After attending Manchester and Mt. Morris colleges, she became the secretary to Brother E. S. Young and taught in the Canton Bible Institute. At Canton she met Walter D. Keller and, on August 25, 1906, became his wife; two children were born to them. Following the decision of Annual Conference to license women to the ministry, she was licensed by the Walnut Grove church, Johnstown, Pennsylvania. Sister Keller was known throughout the Brotherhood also. When the national ladies' aid was organized she was chosen to be its first president and served in that office for five years. She died at North Canton on December 27, 1936.

D. H. KELLER, son of Jacob E. and Katie (Hollinger) Keller, was born in Cumberland County, Pennsylvania, February 6, 1873. He united with the church in 1891 in McPherson, Kansas. After attending McPherson College for one year, he enrolled in Battle Creek College and was graduated from that school. He married Martha E. Hilary on February 24, 1897. Brother Keller was elected to the ministry in Worthington, Minnesota, in 1897, and was ordained to the eldership in 1898. He served as pastor in Nora Springs, Iowa; Winona, Minnesota; West Dayton, Ohio; Grundy Center, Iowa; Minneapolis, Minnesota; Akron, Ohio; Battle Creek, Michigan; and Sunfield, Michigan. Sister Keller was given a permanent preacher's license in

1924, and, until his death on February 3, 1940, she assisted him in all his pastoral and evangelistic work. After Brother Keller's death, Sister Keller engaged in pastoral and evangelistic work.

HENRY KELLER was born in Knox County, Ohio, on April 14, 1829, the son of Benjamin Keller, a minister in the River Brethren Church. His boyhood days being spent on a farm,



Henry Keller

his opportunities for an education were limited. He served as an apprentice in an old-fashioned tannery and continued at this trade until he became an expert tanner. Later he operated his own tannery until the more modern methods made it unprofitable; then he took up farming. Brother Keller was united in marriage to Elizabeth Grubb on November 18, 1850; four children were born to them. Neither of them having accepted Christ at the time of their marriage, in the autumn of 1858 they were baptized in the Owl Creek church and lived

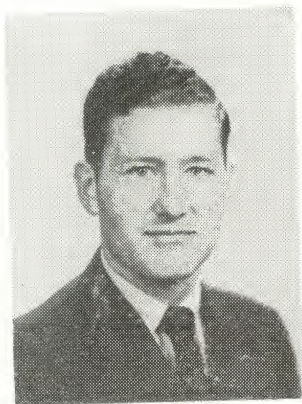
and labored in this congregation until called to their reward. The dates of his election and ordination to the eldership are not known. He was elder-in-charge of the Owl Creek church from 1873 to 1903. Brother Keller made many sacrifices of finances and of personal comfort for the church and the cause which he loved. He was a man of faith and of prayer. He died on July 31, 1903.

WALTER DENTON KELLER, son of Daniel and Elnora (Myers) Keller, was born on January 29, 1879, near Fredericktown,

Ohio. Baptized in the Owl Creek church in October 1900, he was called to the ministry by his home church in the summer of 1902 but did not accept the call until a year later. He was installed on August 8, 1903, ordained in 1905, and ordained an elder on November 9, 1912, in the Dickey church, Ashland. Brother Keller received his early education in the public and normal schools of the community, after which he taught for three years. He entered Ohio Northern University to prepare for electrical engineering, but after accepting the call to the ministry he transferred to Manchester College, where he completed the two-year Bible course in 1904. Then he entered the Canton Bible Institute, from which he received a B.S.L. degree in 1905. Later he returned to Ohio Northern University, graduating with a B.S. degree in 1906. During the time he was pastor of the Ashland Dickey church, he attended Ashland College, receiving a B.D. degree in 1921. He married Cora Hostetler on August 25, 1906; two children came into their home. Brother Keller pastored these churches: Hagerstown, Maryland (1907-1909 — the first supported pastor in this church and in the Middle District of Maryland); Washington, D. C. (1909-1911); Ashland Dickey, Ohio (1911-1918); Canton First, Ohio (1918-1921); Walnut Grove, Johnstown, Pennsylvania (1921-1925); Baltic, Ohio (1926-1928); East Nimishillen, Ohio (1929-1934); West Nimishillen, Ohio (1933-1940); Bremen, Indiana (1940-1944); Owl Creek, Ohio (1944-1950); Mohican, Ohio (1950-1952). Brother Keller was among the early full-time pastors during the time of the transition from the free to the salaried ministry. His first wife died on December 27, 1936. On January 29, 1939, he was married to Myrtle Reynolds; she passed away on July 10, 1950. Brother Keller is now living in retirement in Upland, Indiana.

DELBERT KETTERING was born to Warring C. and Beulah B. (Stambaugh) Kettering on February 8, 1933, in Ashland County, Ohio. He was married to Betty Jayne Krieger on June 6, 1959; they are the parents of one daughter. Brother Kettering was baptized in the Maple Grove church in 1945. He was graduated from Manchester College (A.B., 1954) and Bethany Biblical Seminary (B.D., 1957). His ordination to the ministry was conducted in the Maple Grove church in 1950 and

his ordination to the eldership in the same church the next year. The pastor of the recently established Lake Breeze church at Lorain, Ohio, since July 1957, he is the adviser of the district youth fellowship (1959-1962) and a member of the Standing Committee (1962-1963) from Northeastern Ohio.



Delbert Kettering

GEORGE WASHINGTON KIEFFABER was born March 26, 1877, near Cerro Gordo, Illinois, to Adam and Rebecca (Hochstetler) Kieffaber. He was baptized in the Lick Creek, Indiana, congregation on October 3, 1891. Brother Kieffaber married Eva Irene Emmert on October 17, 1907; they became the parents of three children. He attended Mount Morris College, Indiana State Teachers College, Indiana University, and Ohio State University. Called to the ministry in Mount Morris on May 9, 1909, he was advanced there on April 15, 1911, and ordained to the eldership October 1, 1916, in Inglewood, California. He served in the free ministry in Mount Morris, Illinois; Sunnyside, Washington; La Verne, California; and Canton and Akron, Ohio. For three years he was the part-time pastor of the Inglewood church, California. From April 1, 1920, to November 15, 1926, he was the full-time pastor at Kent, Ohio; later he was there four years as part-time pastor. Brother Kieffaber was a drugless physician since 1927 and dean of the Standard Chiropractic College, Akron, Ohio, since 1931. Earlier in life he had been a teacher in the Indiana schools for four years. At the time of his death in 1952 he was residing in Akron.

DEAN KINDY began pastoral work in the Chippewa church on September 1, 1960. Brother Kindy was born in North Manchester, Indiana. The Naperville church in Northern Illinois licensed him to the ministry. He was graduated from

Manchester College in 1947 and from Bethany Seminary in 1954. A six-year pastorate in the Crystal church, Michigan, preceded his coming to the Chippewa church. Brother Kindy is married to the former June Zimmerman; they have five children. Besides carrying on pastoral work, the Kindys have engaged in the Brethren Service program.



Dean Kindy



Bernard King

BERNARD NATHAN KING, a native of Denton, Maryland, was born to Milton Franz and Annie (Bucher) King on September 3, 1906. In November 1920 he was received into the church in Ridgely, Maryland. He is a graduate of Juniata College, Bethany Seminary, and Boston University Divinity School. Brother King married Ella Baugher on July 6, 1934; they are the parents of two children. From 1930 to 1934 he taught at Oakland and Denton, Maryland, giving part-time pastoral service to the Ridgely church the greater part of this period. From 1934 to 1935 he pastored the Grand Valley and Fruita congregations in Colorado. During his seminary years, 1935-1938, he was the student pastor at Sterling, Illinois. The next six years were spent in the pastorate at McPherson, Kansas. In 1945 Brother King took over full-time pastoral duties at York, Pennsylvania, remaining there until 1952,

when he went to the Ashland City church, Ohio. In 1957 he assumed charge of the Bridgewater, Virginia, congregation, going from there to Middle Pennsylvania as district executive secretary in 1961. In addition to the services already mentioned, Brother King has made a varied contribution through the districts in which he has held pastorates. He was the chairman of the Conference-appointed committee to study regional finance (1949-1950); a member of the Resolutions Committee of the Annual Conference (1949-1952; chairman, 1952); a Standing Committeeman twice; a member of the General Brotherhood Board (1953-1956).

WALDO EVERETT KINSEL, son of Harry J. and Ella May (Rookstool) Kinsel, was born on December 11, 1917, in Brookville, Ohio. He was married to Shirley Janet Kirkman on November 7, 1944; they have one son. He was baptized in August 1933 in the Brookville church. A B.S. degree was received from Bethany Biblical Seminary in 1949. Ordained as a minister in the Chicago First church on May 8, 1949, he was ordained an elder on November 30, 1952, in the Fairview church, Southern Indiana. Summer pastorates were held in West Virginia, North Dakota, and Northeastern Ohio. Brother Kinsel was the full-time pastor of the Fairview church, 1949-1953; of the Mt. Pleasant and Camp Creek churches, Northern Indiana, 1953-1956; and,



Waldo Kinsel

since September 1956, of the Owl Creek church in Northeastern Ohio.

CHARLES F. KINSLEY, son of Fredrick and Maria (Miller) Kinsley, was born in Louisville, Ohio, on March 14, 1842. He married Rachel Wertenberger on January 29, 1865; they were the parents of ten children. Having been baptized previous to

1871, he was elected to the office of deacon at the East Nimishillen church. Called to the ministry May 5, 1881, he was advanced October 17, 1885, and ordained an elder November 10, 1898. Sister Kinsley died on September 30, 1909; Brother Kinsley on January 14, 1918.

ALVIN L. KINTNER was born at Ney, Ohio, on June 1, 1919, the son of Charles E. and Marie (St. John) Kintner. He was baptized at Bryan, Ohio, on October 26, 1929. Following



Alvin Kintner

completion of his high school work at Bryan in 1939, he received a B.S. degree from Manchester College in 1943 and a B.D. degree from Bethany Biblical Seminary in 1946. Licensed to the ministry in 1937 at Bryan, he was ordained to the ministry there on April 23, 1944, and ordained to the eldership at Preston, Minnesota (Root River congregation), on February 17, 1947. On August 30, 1942, he was united in marriage to Myrtle C. Gray; two children were born to them. He was the summer pastor of the Turtle Mountains church, North Dakota, in 1942, and the

Willow Creek church, South Dakota, in 1945. As a full-time pastor he has been at Root River, Minnesota, 1946 to 1951; Adrian, Michigan, 1951 to 1955; White Cottage, Northeastern Ohio, 1955 to 1959; New Philadelphia, Northeastern Ohio, 1959 to the present.

GEORGE V. KOLLAR was born on February 14, 1821, in Tuscarawas County, Ohio. He was about forty years old when elected to the ministry. At the age of about fifty-five he was ordained an elder. His faithfulness in his varied ministerial relations was commendable. His wife, Eliza, was a great help to him in his responsible work. At one time Brother Kollar was in favorable financial circumstances, but he was very

sympathetic to those in need. He provided bail money, assumed the indebtedness of those who met with misfortunes, and made gifts to others. It was said by a prominent businessman in New Philadelphia who was intimately acquainted with Brother Kollar that he was "more like Jesus Christ than any [other] man I ever met." He assisted in the building of churches in the Brotherhood and helped other denominations to build churches. He donated Brethren publications to many who were not able to buy them. Death came to him on September 14, 1908.

PETER KOLLAR was born on March 16, 1829, in Tucarawas County, Ohio. Early in life he united with the Church of the Brethren. He was elected to the ministry in 1874 and ordained an elder four years later. For several years he was superintendent of the Sunday school and was active in the ministerial service in the home congregation and in adjoining congregations. He died in Mexico in 1913; he was preceded by his wife, Emma. They were the parents of four boys and five girls.

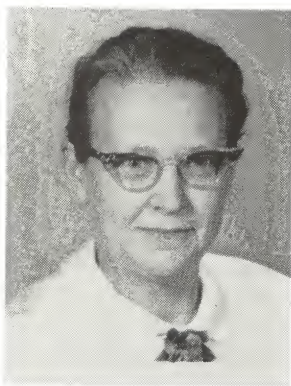
MARTIN KRIEGER, son of Albert and Rosa (Smith) Krieger, was born in Holmes County, Ohio, on October 6, 1905. He was baptized in Louisville, Ohio, on October 7, 1916. In 1924 he was graduated from the Sugarcreek-Shanesville high school. While a student at Manchester College (two-year normal, 1929) he was elected to the ministry in the Baltic congregation, Ohio, in 1928, serving there in the free ministry until 1937. Brother Krieger married Verna Immel on August 4, 1934; to this union were born two children. From 1938 to 1941 Brother Krieger was the part-time pastor of the Owl Creek church, Ohio, where he was ordained to the eldership in 1940. He assumed the pastorate of the Woodworth congregation in 1941, continuing there until 1944. On November 4, 1941, Sister Krieger died. On January 25, 1942, he married Corda Wertz, a returned missionary to China; one child was born to them. In 1944 the Kriegers moved to the province of Alberta, where for five years he was the part-time pastor of the Bow Valley congregation. Following their return to the States in 1949 he became the part-time pastor at Onekama, Michigan. In 1957

he went to the Woodland, Michigan, congregation. Since 1960 he has been with the church in Batavia, Illinois. Brother Krieger rendered other service to the District of Northeastern Ohio as a member of the mission board (1940-1944), as a member of the Brethren service committee (1940-1944), and as writing clerk (1941-1943). He has been a Standing Committeeman three times — twice from Western Canada and once from Northeastern Ohio.

HENRY A. KROMMES was born in Lebanon County, Pennsylvania, on October 12, 1915, a son of Moses D. and Mary Jaene (Berger) Krommes. He united with the church in the Centerport, Pennsylvania, congregation May 20, 1933. On May 28, 1938, he married Mabel Mae Reber; one son and one daughter were born to them. Brother Krommes was called to the ministry in the Maidencreek, Pennsylvania, congregation June 6, 1949, and was ordained there on November 11, 1950. He served the Maidencreek church in the free ministry from 1949 to 1952. Since 1952 he has been the full-time pastor of the Mohican church, Northeastern Ohio.



Henry Krommes



Mabel Krommes

MABEL MAE KROMMES was born in Centerport, Pennsylvania, on December 24, 1913, the daughter of Mr. and Mrs. Lewis Reber. Graduating from Kutztown State Teachers College in 1934, she taught fifth and sixth grades in the public

schools of Pennsylvania. She was married to Henry Krommes in 1938; they are the parents of one son and one daughter. In 1952 the family moved to the pastorate of the Mohican church, Ohio. Sister Krommes has served on the board of Christian education and the women's fellowship cabinet, and as a junior camp counselor and counselor of the C.B.Y.F. since coming to Northeastern Ohio. She is the second woman to serve on Standing Committee from the district. She has continued teaching and graduated from Ashland College in 1960. In the summer of 1962 she spent five weeks studying the education and life of the people in ten African countries in a comparative and field study course conducted by Kent State University.

C. C. KURTZ was born in Hartville, Ohio, on April 4, 1925, a son of Ervin Jacob and Ellen (Young) Kurtz. He was baptized in 1934 in the Hartville congregation. After attending Manchester and Ashland colleges, he took some work in the Bible Training School at Bethany Seminary. Brother Kurtz married Lois Arlin Gauntz on June 14, 1944; one son and three daughters were born to them. The Hartville congregation called him to the ministry in February 1942, and the Maple Grove church ordained him on December 1, 1947. He served the Eden (Tuscarawas) church as part-time pastor from December 1944 to September 1947. In May 1947 he began a full-time pastorate of the Maple Grove church, where he remained one year. Subsequent charges have been Melvin Hill and Mill Creek, North Carolina (1948-1952); Pleasant Hill and Burks Fork, Southern Virginia (1952-1956); Mill Creek, North Carolina (1956-1960); Evergreen, Eastern Virginia (1960 —). He is carrying some school work at Bridgewater College along with his pastoral duties, having taken some work at the University of Virginia and Eastern Mennonite College during previous pastorates in the Southeastern Region.

DANIEL WEBSTER KURTZ, son of John and Mary (Bollinger) Kurtz, was born in Hartville, Ohio, October 9, 1879. He united with the church in the Hartville congregation on May 5, 1899. Having a great desire for education, he received a B.A. degree from Juniata College in 1905 and an M.A. and a B.D. from Yale

University and Yale Divinity School. He also studied in Germany at the universities of Berlin, Leipzig, and Marburg. Returning from Europe, he spent a year in study at the University of Pennsylvania. He married Ethel Wheeler on September 7, 1909; three boys were born to them. Having been called to the ministry in 1904, Brother Kurtz was ordained an elder at the First church in Philadelphia on May 7, 1909. From 1910 to 1914 he held the pastorship of that church. While there he was called to administer McPherson College as its president. During his tenure of thirteen years, from 1914 to 1927, he was instrumental in building up its physical equipment, in greatly increasing the enrollment, and in achieving accreditation in the North Central Association. From 1927 to 1932 he was pastor at Long Beach, California, resigning this position to become the president of Bethany Biblical Seminary. From 1937 to 1944 he pastored the La Verne, California, church. Brother Kurtz was in the forefront of leadership in the church in the field of religious education. He was president of the Sunday School Association of Kansas, 1918-1919; he attended three World Sunday School Conventions held abroad: Zurich, 1913; Tokyo, 1920; and Glasgow, 1924. In great demand as a lecturer, he was a dynamic speaker; on a moment's notice he could deliver any one of a hundred outstanding addresses. His most prominent books are *Fundamental Doctrines of the Faith*, *Nineteen Centuries of the Christian Church*, *The Human Problem*, *The Symphony of Life*, *The Message of the Church*, and *The Gospel of Jesus*. He died in La Verne on November 22, 1949.

HENRY KURTZ was born in Binningham, Germany, on July 22, 1796. Coming to America at the age of twenty-one, he first taught in Philadelphia, Pennsylvania. On June 10, 1819, he was admitted into the Lutheran Synod. Two months later he took up his first charge at Plainfield, Pennsylvania. While there he was married to Anna Catherine Loehr. They became the parents of five children. On July 21, 1823, he became pastor of a congregation in Pittsburgh at a salary of three hundred dollars a year. Although he was highly recommended by the Plainfield parish, at Pittsburgh there were rumblings of dissatisfaction from the beginning. At this time he may have

had some rather advanced ideas about communal movements. Frederick Ruoff says that Kurtz "sprengte die Gemeinde" (split the congregation). After considerable squabbling, he resigned and came to Columbiana County, Ohio, in about 1825 (date not certain). After several months he went on to Stark County, where he came under the influence of George Hoke's preaching. Baptized on April 6, 1828, by Elder Hoke, in 1830 he was elected to the ministry. It is possible that Henry Kurtz broke with the Lutheran Church and came to Ohio to found a community like George Rapp's Harmony Society, which he planned to call Concordia. In the Canton area he undoubtedly found in the faith and practice of the Church of the Brethren the fulfillment of his communal ideas without the organizing of Concordia. In 1837 he attended Annual Meeting with George Hoke. At this meeting he met John Kline of Virginia. Brother Kurtz was clerk of the meeting and later printed the minutes. In 1838 he visited his parents and his sister in Germany. Preaching wherever he went, he had the satisfaction of baptizing nine people by immersion on that trip. After a year he returned to America and in 1842 moved into the Mahoning church. He located on a farm near Poland. In 1844 Elder Kurtz was ordained to the eldership and given the oversight of the church, which charge he held for thirty years.

In the loft of the springhouse on this farm, Brother Kurtz began to publish the *Gospel Visitor* in 1851. In the spring of 1856, James Quinter came from Pennsylvania to join in the enterprise. In June 1857 the office of the *Visitor* was moved to Columbiana and with it went the Kurtz and Quinter families. Under the leadership of Brother Kurtz the church prospered. In 1872 the present Zion Hill house of worship was built; in 1873 a new church house was built in Springfield Township to replace the Bethel house, which had been built in 1849. When Brother Quinter moved to Covington, Ohio, in 1866, Elder Kurtz remained at Columbiana and gave most of his time to the work of the church. He preached his last sermon in the Zion Hill church on January 11, 1874, his text being taken from Jeremiah 17:9. The next morning he passed on. He was buried near the Bethel church, not far from the springhouse where he began the printing of the *Gospel Visitor*. By permission of the descendants of Elder Kurtz, his remains and those of Mrs. Kurtz were moved to the burial ground at

the Zion Hill church where he had labored for the Lord for more than thirty years. A bronze plaque set in a large boulder was unveiled in June 1931 at ceremonies sponsored by the district.

JACOB H. KURTZ, son of Henry Kurtz, was born near Poland, Ohio, on January 20, 1837. His entire life was spent in the country, except during the time in which he assisted his father in the publishing business as a typesetter. He began that work in 1852, at the age of fifteen, when the office of the *Gospel Visitor* was located in the springhouse loft on his father's farm. He followed his father and the printing press to Columbiana, Ohio, where James Quinter identified himself with the *Visitor*. Brother Kurtz remained there until the spring of 1864, when, having married Harriet Stump, he returned to the old neighborhood and engaged in farming. During all this time he was active in the work of the church. Called to the ministry on August 30, 1861, and ordained an elder on September 24, 1881, he was given charge of the church in 1883 and served until his death on February 10, 1912. The editor of the 1914 history of Northeastern Ohio said of him: "From our earliest recollections we think of Brother Kurtz as being associated with the movements of the Church of the Brethren. In our first endeavors in Sunday school and church work Brother Kurtz had a prominent place. While he was not great, he was good; not brilliant, but zealous; not eloquent, but faithful; not educated, yet scholarly; not a disciplinarian, but an exemplar; not aggressive, but earnest."

WILLIS E. KURTZ, the son of Ervin Jacob and Ellen (Young) Kurtz, was born at Hartville, Ohio, on September 10, 1920. He united with the church in the Hartville congregation. He was graduated from the Hartville high school in 1938; received an A.B. degree from Manchester College in 1942; has been a student at Bethany Biblical Seminary and Kent State University; has done special work in audio-visuals at the Winona School of Photography. He hopes to complete his work for an A.M. degree and move into school administration or audio-visual promotion work. Brother Kurtz was elected to



the ministry in the Hartville congregation in 1939 and ordained at North Webster, Indiana, in 1943. He was the pastor of the North Webster church from 1944 to 1946. Among his activities are teaching, farming during the summer, and contract painting. Brother Kurtz was married to Hazel L. Horst; they are the parents of four children.

Willis Kurtz

DAVID RAYMOND LANDIS was born to David B. and Amelia (Moseman) Landis in Lititz, Pennsylvania, on June 22, 1901. He was baptized in 1912 in the Mennonite Church, but united with the Brethren soon after his marriage to Mildred B. Coblentz on August 29, 1923. Five children were born to the union. Brother Landis was graduated from Manchester College and spent a year at Bethany Seminary. Called to the ministry in January 1937 at Naperville, Illinois, he was advanced in January 1938 at Batavia, Illinois, and was ordained to the eldership in November 1944 in Dupont, Ohio. He was the full-time pastor of the Dupont church (1943-1948); the Chippewa church, Ohio (1948 to 1953); the Flint church, Michigan (1953 to 1959). He had served as part-time pastor at Batavia from 1937 to 1941. A member of the Northwestern Ohio board of Christian education from 1944 to 1948, he was also the writing clerk of that district from 1945 to 1948. Twice he was a Standing Committeeman at Annual Conference. His death occurred in 1959.

OTIS LANDIS, son of Forrest C. and Ola (Kreider) Landis, was born in Darke County, Ohio, on November 17, 1917. He united with the Pleasant Hill church on November 4, 1924. Myrth Karns became his wife on August 22, 1943; three children were born to them. Brother Landis attended Ohio Western Business College, Manchester College (B.A., 1944), and Bethany Seminary (B.D., 1947). Having been called to the ministry on

November 4, 1940, he was advanced on August 26, 1941, in the Pleasant Hill congregation. His pastorates have been Portland, Indiana (part time, 1942-1944); Turkey Creek, Kentucky (summer, 1945); Cleveland, Ohio (1947-1951); Springfield, Southern Ohio (1951 —).

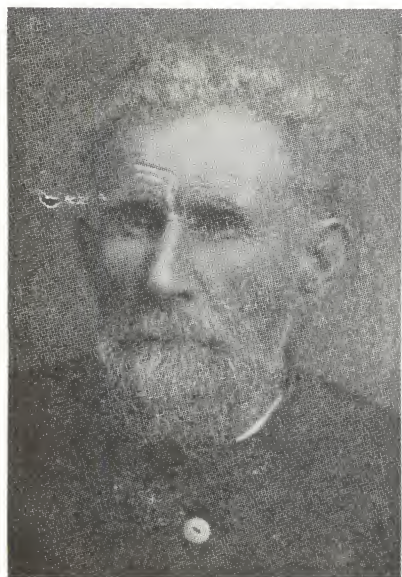
QUINCY LECKRONE, son of Benjamin F. and Elizabeth (Boyer) Leckrone, was born in Thornville, Ohio, on April 11, 1863. He was baptized in the Olivet congregation in November 1890. His education was secured in Ohio Central College, Mount Morris College, and the Columbus College of Oratory. On August 19, 1896, he was united in marriage with Edith Fickel; two boys were born into their home. Brother Leckrone was called to the ministry in the Olivet congregation in 1891 and there, in 1892, was ordained to the ministry. He served these pastoral charges: Jonathan Creek (including what are now the Olivet and White Cottage churches) and the Greenwood congregation, which is now included in Olivet (1891 to 1901); part time, Olivet (1901-1905); part time, Greenwood (1901-1905); part time, White Cottage (1901-1907); full time, Royer's Ford, Pennsylvania (1910-1914); full time, White Cottage, Ohio (1914-1916); and full time, Ashland, Ohio (1916-1919). He frequently acted as district writing clerk. Brother Leckrone was for five years the president of the Central Lyceum Bureau, Columbus, Ohio. During the life of the Inter-Church World Movement, 1921-1922, he was employed by the Homes and Hospital Department, visiting church homes and hospitals throughout the Eastern and Middlewestern states. He is the author of *Baptism, Historical and Exegetical* and *The Great Redemption*. His death occurred in February 1961.

IRA E. LONG was born in Williams County, Ohio, on June 29, 1875, to Jacob T. and Mary Elizabeth (Keiser) Long. He was baptized in the Lick Creek church, Bryan, Ohio, in 1893. In 1898 he married Della M. Landis; nine children were born to them. Brother Long was called to the ministry in 1902 in the Silver Creek, Ohio, congregation, advanced there in 1904,

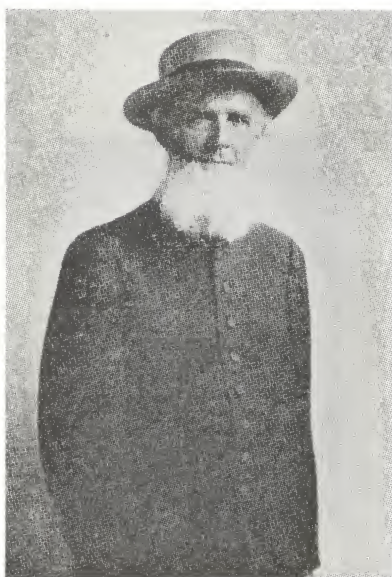
and ordained to the eldership in the Lima, Ohio, congregation in 1907. He served the Silver Creek church in the free ministry from 1902 to 1904. His full-time pastorates were Fostoria, Ohio (1904-1906); Lima, Ohio (1906-1907); Andrews, Indiana (1914-1923); White, Indiana (1923-1925); Akron, Ohio (1929-1934); Owl Creek, Ohio (1934-1937); Middlebury, Indiana (1937-1941); Buchanan, Michigan (1941-1944); and North Liberty, Indiana (1944-1950). He was part-time pastor at Richland, Ohio, from 1907 to 1914 and at Rock Run, Indiana, from 1925 to 1929. He has served the districts to which his pastoral duties have taken him as moderator, assistant moderator, and writing clerk on numerous occasions; was on the Northeastern Ohio mission board one term and the Northern Indiana ministerial board from 1938 to 1941, and was a trustee of the Mexico Home, Indiana. Six times he was a Standing Committeeman at the Annual Conference. Retiring from pastoral work in 1950, he and Mrs. Long moved to Milford, Indiana, where they lived until his death on October 23, 1956.

NOAH LONGANECKER, one of the nine children of Jacob and Susanna (Sitler) Longanecker, was born in Columbiana County, Ohio, on October 1, 1839, a sixth-generation descendant of Alexander Mack. He united with the church June 6, 1858, when he was nineteen years old, which was somewhat unusual at the time since there were no Sunday schools to prepare for church membership. He was elected to the ministry in the Mahoning church on August 30, 1861. Twenty-two years old at the time, he was known as the boy preacher, for ministerial elections during this period generally sought men of middle age. On September 30, 1866, he married Susanna Stenger; seven children were born to them. In his younger days, Brother Longanecker did some evangelistic work. He was ordained to the eldership in May of 1881 in the Tuscarawas church. In 1891 he moved into the East Nimishillen church district. While serving that congregation, Brother Longanecker, in cooperation with the local ministers, was instrumental in the building of the Hartville church and the organization of its congregation out of the territory of East Nimishillen. At district meetings he was moderator twelve times, several times assistant moderator, and often writing clerk. He was on the

Standing Committee eight times between 1883 and 1912 and was the Conference writing clerk several times. Sister Longanecker died on September 28, 1913, and he on August 10, 1930.



Edward Loomis



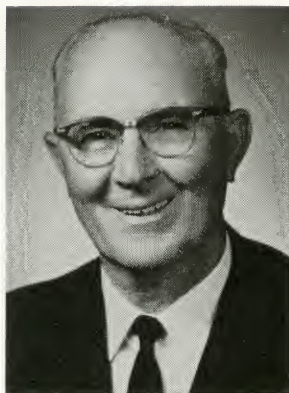
Noah Longanecker

EDWARD LOOMIS was born in Knox County, Ohio, on January 24, 1839. With his parents he moved to Tuscarawas County when he was seven years of age; there he resided the remainder of his life. He began teaching when he was twenty-two and taught for twenty years. When he was twenty-two he became a member of the United Brethren Church. In 1865 he was married to Martha Jane Sechrist, a member of the Church of the Brethren. After considerable study of the Bible and the literature of the Brethren, he united with the church at the age of twenty-nine. In 1874 he was elected a minister and three years later was ordained an elder. He held evangelistic meetings in most of the congregations in Northeastern Ohio. A resident minister of the New Philadelphia church, he was a farmer by vocation. His death occurred in 1919.

WILLIAM LOUCKS became pastor of the Danville church on September 1, 1959. Both Brother and Sister Loucks are natives of Northern Indiana. They have several children who are married. Brother Loucks served the Pleasant Valley church, in North Dakota, 1942-1947; Blissville, in Northern Indiana, 1947-1951; and Cedar Lake, also in Northern Indiana, 1951-1959.



William Loucks



C. C. Louder

CYRIL C. LOUDER, son of Samuel A. and Mary (Wilhelm) Louder, was born in Lilly, Pennsylvania, on November 13, 1894. Baptized as an infant in the Lutheran Church, he became a member of the Brethren Church (Progressive) in Johnstown, Pennsylvania, in 1914. In June 1915 he married Elsie M. Hildebrand; four children came into their home. Brother Louder attended Johnstown College of Music, Ashland College, and Cook Engineering College. Called to the ministry in 1928 in Ruthford, Pennsylvania, he was ordained in 1937 in the Ashland Brethren church. Having transferred his membership to the Church of the Brethren, he was ordained to the eldership in 1940. He was the part-time pastor of the Eden church from 1941 to 1943. From 1935 to 1943 he was the superintendent of buildings and grounds at Ashland College. From 1943 to 1950 the Black River church received his pastoral care. Since 1950 he has ministered to the Eden congregation. From 1946 to 1948 he was a director of the district heifer project.

JOHN A. McCORMICK was born in Sault Sainte Marie, Michigan, on April 14, 1916, a son of John C. and Bessie Elizabeth (Jackson) McCormick. He was baptized in the Fostoria congregation, Northwestern Ohio, in December 1934. Brother McCormick is a graduate of Manchester College and has studied in Goshen Biblical Seminary. Viola Grace Snyder became his wife on June 1, 1941; two children have been born to them. Brother McCormick taught in Baltic, Ohio, from 1941 to 1946 and in Danville, Ohio, from 1948 to 1951. The Oak Grove congregation called him to the ministry in December 1934 and advanced him in December 1936; his ordination as an elder took place at Baltic in December 1946. He served the Oak Grove church in the free ministry from 1934 to 1936; the Baltic church as part-time pastor from 1940 to 1947; the Danville church as part-time and full-time pastor from 1947 to 1953; the Elkhart Valley church of Northern Indiana from 1953 to 1961; the Freeburg church, Northeastern Ohio, since 1961. He has been the district reading clerk (1950 and 1953), a member of the resolutions committee (1947 and 1952), and a member of the board of Christian education for several years.



John McCormick

FRANK E. McCUNE, son of Robert F. and Mary (Rowland) McCune, was born in Lanark, Illinois, on August 15, 1882. He united with the church in the Dallas Center, Iowa, congregation January 10, 1897. Brother McCune was a graduate of Ottawa University, Kansas, and attended Bethany Seminary. Called to the ministry in the Ottawa congregation on October 15, 1906, he was ordained an elder in Muncie, Indiana, in January 1916. He married Ona May Hogan on August 27, 1913; two boys were born to the union. Brother McCune held these pastorates: Muncie, Indiana (1914-1916); Lawrence, Kansas (1916-1919); Mount Morris, Illinois (1919-1924 and 1929-1936); Four Mile,

Indiana (1924-1929 and 1936-1947); and Baltic, Ohio (1947 to 1953). He was a trustee of Manchester College in 1915 and 1916, a trustee of McPherson College from 1917 to 1919, and a member of the Southern Indiana board of religious education from 1941 to 1947. He died on November 9, 1957.

DAVID R. McFADDEN, son of William J. and Sarah (Coffman) McFadden, was born in Wayne County, Ohio, on August 27, 1877. He was baptized in the Paradise church in February 1896. Brother McFadden married Florence Klopfenstein on September 20, 1904; four children were born to them. He attended Wooster College and Bethany Seminary. Elected to the ministry May 13, 1905, in the East Chippewa congregation, he was advanced November 11, 1906, and ordained an elder November 8, 1913. All of his ministerial years were spent in the East Chippewa church. He contributed to the work of the district in many capacities: as moderator, writing clerk, and reading clerk; as a member of the ministerial board for twenty-one years; as Standing Committeeman twelve times.



David and Florence McFadden

He preached at four Annual Conferences. Brother McFadden was active in evangelistic work, holding revival meetings almost every year since 1906. The McFaddens celebrated their fiftieth wedding anniversary on Sunday, September 19, 1954, at the East Chippewa church. His death occurred on December 22, 1956.

W. GLENN McFADDEN was born to Albert H. and Ida Mae (Royer) McFadden on April 4, 1904, in Wayne County, Ohio. He united with the church in 1920 in the Chippewa congregation, Northeastern Ohio. A graduate of Manchester College and Bethany Seminary, he has also attended the University of Chicago Divinity School. He married Eva Burkholder on July 12, 1928; three boys were born to them. Brother McFadden was called to the ministry October 10, 1925, in the Wooster church and was ordained to the eldership November 13, 1936, in the Mansfield church. Pastoral services have been rendered to these churches: Mansfield, Ohio (part time, 1929-1939); Michigan City, Indiana (part time, 1939-1942); Troy, Ohio (1942-1950); Elgin, Illinois (1950-1961); Pasadena, California (1961—). He taught one year in Blue Ridge Junior College, New Windsor, Maryland, and ten years in the Ohio public schools. While in Northeastern Ohio he was a member of the board of Christian education and of the Camp Zion committee. Various positions of responsibility have been held in the other church districts in which he has lived. On the Brotherhood level he gave several years of service as chairman of the board of electors of Bethany Biblical Seminary. In the summer of 1954 he and Mrs. McFadden attended the international work camp at Schwarzenau, Germany, and visited many countries in Europe and the Holy Land.

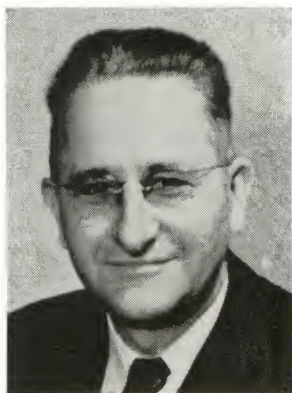


Glenn McFadden

RALPH BLAINE MARTIN, a native of Streby, West Virginia, was born to Hubert and Emily (Kimmel) Martin on September 27, 1921. He united with the church in 1934 in Eglon, West Virginia. Helen Hoover became his wife on May 20, 1945; three children have been born to them. Brother Martin is a graduate of Manchester College and Bethany Seminary. Called to the ministry in Eglon in August 1941, he was ordained there in August 1942 and ordained to the eldership at Rice Lake, Wisconsin, in September 1951. Brother Martin was part-time pastor of the Bethel Center church, Indiana, from 1945 to 1947 and of the Chippewa Valley church, Wisconsin, from 1948 to 1950; full-time pastor at Rice Lake from 1950 to 1953, and, since 1953, of the First church, Akron, Ohio. He visited Germany in 1946 as an attendant on a cattleboat.



Ralph Martin



John Meyers

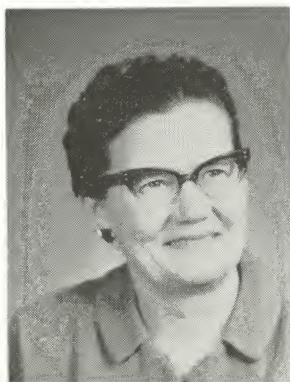
JOHN W. MEYERS was born September 30, 1886, in Belfort, Ohio, a son of Harmon and Maggie (Knepper) Meyers. He was baptized February 7, 1915, at the Canton First church. A graduate of Canton Actual College, he spent further time in study at Phillip Bible Institute in Canton; in 1922 he received

his C.P.A. certificate, having studied further at La Salle University. His marriage was to Plezzie E. Maust. Brother Meyers was licensed to the ministry in February 1945 at the Canton First church and was ordained October 14, 1945, at the Maple Avenue church. He was the district men's work president for three years and from 1942 to 1944 was the joint board treasurer. He served as part-time pastor at Eden during the summer of 1943 and at Maple Avenue part time and then full time from September 1944 to March 31, 1957. Since 1957 he has lived in Tampa, Florida, rendering pastoral service to the church there.

JOHN CLAUDE MIDDLEKAUFF, son of John C. and Anna Laura (Kaetzel) Middlekauff, was born in Hagerstown, Maryland, on September 20, 1911. He united with the church November 25, 1923, in the Hagerstown congregation. He is a graduate of Juniata College and Princeton Theological Seminary. Hilda Guyer Ritchey became his wife on May 22, 1937; one daughter came into their home. Brother Middlekauff was ordained March 27, 1932, in Hagerstown and ordained to the eldership May 28, 1941, in Wilmington, Delaware. He has ministered to these congregations: Georges Creek, Pennsylvania, from 1937 to 1939; Wilmington, Delaware, from 1939 to 1944; Canton First, Ohio, from 1944 to 1947; Huntingdon, Pennsylvania, from 1947 to 1959; New Carlisle, Ohio, 1959 — . He was a member of the Northeastern Ohio board of Christian education from 1945 to 1947; intermediate director for two years; writing clerk in 1946; member of the Brethren service committee for one year; director of visual education for one year; director of the intermediate camp at Camp Zion for one year; Standing Committeeman in 1947. Many of his writings have been published, some in Brethren and some in non-Brethren publications.

ORPHA K. MILEY, the daughter of Charles M. and Sarah Louvina (Workman) Kaylor, was born on July 4, 1907. She was married to Wilbert H. Miley in June 1930; they are the parents of one daughter and one son. She was baptized in the North Bend (Danville) church, Danville, Ohio. Sister Miley

received the A.B. degree from Otterbein College in 1929. She served as president of the district women's fellowship from 1947 to 1954. Currently she is teaching school in Ashland County. In 1961 and 1962 she was the Standing Committee delegate from Northeastern Ohio (the third woman delegate from the district). She has traveled in Europe and Egypt, and attended the church's two-hundred-fiftieth anniversary celebration in 1958. In 1961 she took a Mediterranean cruise.



Orpha Miley

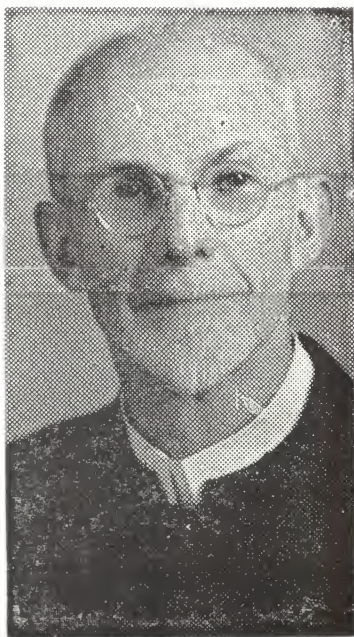


Wilbert Miley

WILBERT H. MILEY, son of John F. and Maud (King) Miley, was born in Waldo, Ohio, on May 30, 1907. He was baptized in the North Bend church, Danville, Ohio, in November 1930. Brother Miley attended Otterbein College (A.B., 1930), the University of Michigan (M.A., 1933), Bethany Biblical Seminary (M.R.E., 1940), Western Reserve University, and Northwestern University. He was married to Orpha Kaylor in June 1930; two children came into their home. Called to the ministry in April 1938 in the First church, Chicago, he was advanced in April 1941 in the Ankenytown church, Ohio, and ordained to the eldership there in 1943. He ministered to the Owl Creek church as its part-time pastor from 1941 to 1943 and to the Ashland Dickey church on the same arrangement from 1944 to 1954, and has been the moderator of a number of churches in Northeastern Ohio. He has served the district in various capacities: writing clerk, 1944-1947; member of the board of Christian education, 1943-1945; member of the district

meeting program committee, 1944-1949 and again since 1962; peace director, 1946; delegate to the Standing Committee once; district conference director, 1960, 1961, and 1962. Brother Miley was a high school teacher in Danville, Ohio, from 1930 to 1937 and in Bellville, Ohio, from 1939 to 1943, and was the superintendent of the Shiloh, Ohio, schools in 1943 and 1944. Since 1944 he has been the head of the speech department of Ashland College and has taught in Ashland Theological Seminary. He has directed the Sunday School of the Air broadcast from Ashland since 1954.

ADAM HENRY MILLER, son of John H. and Elizabeth (Keim) Miller, was born near Louisville, Ohio, on November 10, 1878. He was baptized in the Louisville Center church in June 1892. Brother Miller married Emma E. Knaer on November 16, 1899; six children came into their home. Called to the ministry on May 19, 1911, he was advanced in December 1911 and ordained to the eldership in December 1914. His record of pastoral service is an extensive one: Center (in the free ministry, 1911-1920); Akron (full time, March 1, 1920, to August 31, 1926); Reading (part time, September 1, 1926, to May 30, 1928); Kent and Bristolville (full time, June 1,



Adam H. Miller

1928, to December 31, 1938); New Philadelphia (full time, January 1, 1939, to 1951); Akron Eastwood (assistant, 1955 to 1960). Among his numerous district offices have been those of assistant moderator, 1941 and 1942; member of the ministerial board from 1915 to 1924 and from 1935 to 1948; Standing Committee-man in 1920, 1932, and 1945. Since his retirement in 1951,

Brother Miller has lived in Akron. For several years he represented the Akron Council of Churches as a hospital chaplain. In 1950, Sister Miller died. Brother Miller married Mrs. Verna Diemer in 1955.

DEWITT L. MILLER was born to J. D. and Bertha Virginia (Cline) Miller in Bridgewater, Virginia, on October 12, 1908. He united with the church in the Bridgewater congregation in 1916. His education was received at Bridgewater College (A.B., 1931, and honorary D.D., 1954) and Bethany Biblical Seminary (M.R.E., 1930; B.D., 1931; honorary D.D., 1947). Called to the ministry in 1927, he was advanced in 1928 in his home church and ordained an elder in 1933 in Huntington, Indiana. Mary Maurine Hartsough became his wife on May 30, 1931; they have one son. Brother Miller has served these pastorates: Huntington (1931-1934); Cleveland, Ohio (1934-1937); Meyersdale, Pennsylvania (1938-1945); McPherson, Kansas (1945-1949); Washington, D. C. (1949-1953); Hagerstown, Maryland (since January 1, 1954). He is the author of *The Mastery of the Master, You and Your Church, Meditations on Brethren Life* (with Mrs. Miller), and *If Two Are to Become One*. In addition, he has made numerous contributions to the *Gospel Messenger*, the *Brethren Bible Study Monthly*, and other Brethren periodicals. At the present time he is a member of the General Brotherhood Board.

F. BLAKE MILLION, son of James M. and Queen (Scales) Million, was born in Burnettsville, Indiana, on April 14, 1909. In July 1919 he became a member of the Pipe Creek congregation, near Monticello, Indiana. His education was secured at Manchester College (A.B., 1932) and the Ohio State University. Having been called to the ministry in 1931, he was ordained in the District of North and South Carolina in 1932 and ordained an elder in Northwestern Ohio in 1939. From 1932 to 1936 Brother Million worked in the home mission program in North and South Carolina and in Greene County, Virginia, being the director of the industrial school a part of the time while on the latter assignment. He was the part-time pastor of the Richland, Ohio, church from 1936 to 1961 while teaching in the

public schools. His services to the District of Northeastern Ohio have been varied: member of the board of Christian education from 1938 to 1943 and its chairman in 1941; treasurer in 1942, 1943, and from 1948 to 1951; member of the Brethren service committee from 1944 to 1950; counselor to conscientious objectors to war from 1948 to 1962; member of the home mission board from 1952 to 1957 and its chairman from 1954 to 1957; dean of the intermediate camp, 1943 and 1944; a Standing Committeeman twice. In the summer of 1945 he traveled to Greece aboard a relief ship.

TULLY S. MOHERMAN, son of Austin and Hettie (Wagner) Moherman, was born in Ashland, Ohio, on February 27, 1864. He was married to Ella J. Johnston on March 2, 1887. Brother



T. S. Moherman, Editor
1914 District History

Moherman united with the Ashland church in January 1877. Elected to the ministry in October 1886, he was ordained an elder in July 1902. His education was received at Ashland College, Ohio (the academy, 1878-1882); Mount Morris College, Illinois (the seminary, 1893-1895); the University of Wooster, Ohio (1895-1898); Juniata College, Pennsylvania, from which he received the following degrees: B.S.L., 1899, B.D., 1904, D.D. (honorary), 1917. He taught Bible at Manchester College from 1899 until 1904 and at Canton College, Ohio, from 1904 to 1906. He engaged in evangelistic work from 1906 to 1908; taught Bible and philosophy, Bridgewater College, 1908 to 1910; again engaged in evangelistic work, 1910 to 1911;

taught philosophy and education while serving as president, Daleville College, Virginia, from 1911 to 1924. Brother and Sister Moherman maintained their home at Ashland for a period of fifty-seven years, from March 2, 1887, to December 23, 1944, when Sister Moherman died. They were the parents of three

sons and one daughter. Brother Moherman was active in the District of Northeastern Ohio. He was the editor of the 1914 district history. He took an active part in the organization of the Ashland First church, 1914-1915, serving as the first elder-in-charge jointly with Elder W. L. Desenberg. After retirement from Daleville College he served as the Sunday-school secretary for the district for a number of years. After the death of Sister Moherman he lived in retirement in Virginia, where he died in November 1957.

IRA W. MOOMAW, son of Peter and Ida (Grise) Moomaw, was born in Canton, Ohio, July 8, 1894. He was baptized in the Canton Center church in July 1910. He received his education at Manchester College and Ohio State University (Ph.D. degree). On September 1, 1920, Brother Moomaw married Mabel Winger; three children were born to them. Brother Moomaw was called to the ministry in the Canton Center church in 1919 and ordained to the eldership in 1927 in Anklesvar, India. He was vice-president of the National Student Volunteers in 1919 and 1920 and a student pastor in the Olivet church in 1920 and 1921. From 1923 to 1940 he was the principal of the Vocational Training College at Anklesvar. Shortly before his return to America in 1940 Brother Moomaw was awarded the Kaisar-i-Hind medal by the Indian government, for distinguished service. He is the author of *Education and Rural Improvement*, 1938, and of *The Indian Farmer Speaks*, 1942, and is the co-author of *Indians of the High Andes*. He was twice a member of the Standing Committee. In 1943 Brother Moomaw was a member of the Foreign Missions Conference Commission to Latin America. He taught at Manchester College in 1943 and 1944 and was the rural life secretary of the Brotherhood in 1945 and 1946. From 1947 to 1962 he was with the Foreign Missions Conference as the educational secretary for Agricultural Missions, traveling widely throughout the world.

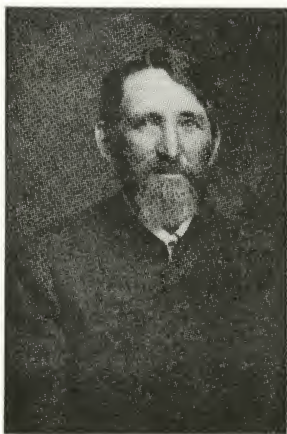
CLYDE MULLIGAN, son of Thomas and Catherine (Weise) Mulligan, was born in Evansport, Ohio, on April 23, 1898. He united with the Lick Creek congregation, Northwestern Ohio,

in the fall of 1912. On November 25, 1920, he was married to Bertha Ellen Mellott; four children were born to them. His education was received at Defiance College and Manchester College (A.B., 1924). Brother Mulligan was called to the ministry May 29, 1920, advanced in 1926, and ordained to the eldership on December 18, 1929. Pastoral care has been given to the Olivet church, Northeastern Ohio (1924-1934); Hartville, Northeastern Ohio (1923-1941); Woodworth, the same district (1945-1952); Happy Corner, Southern Ohio (1952-1955); Adrian, Michigan (1955-1961). Following retirement from the active ministry in 1961, the Mulligans have been living in Adrian. While in Northeastern Ohio, Brother Mulligan was a member of the board of Christian education from 1926 to 1941; of the joint board for a number of years, being its chairman a part of that time; of the Camp Zion committee from 1935 to 1941; of the service committee for a year. Twice he represented this district on the Standing Committee. Similarly, he has worked in various capacities in the other districts in which he has lived.

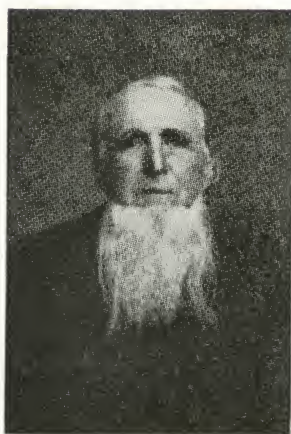
CLAUDE HESS MURRAY was born in Fredonia, Kansas, on December 4, 1878, to James and Lucinda (Hess) Murray. He was baptized in the Chippewa congregation, Ohio, on July 1, 1893. Brother Murray married Elizabeth Workman, November 4, 1904; they were the parents of three children. Brother Murray attended Ashland College. A professional office worker serving many firms in clerical and bookkeeping positions, he was called to the ministry in the Akron, Ohio, congregation on May 11, 1911, ordained to the ministry there on December 2, 1911, and ordained an elder in 1917 in the Black River church. In the free ministry he worked in the Akron church from 1911 to 1914, the Black River church from 1914 to 1917, and the Chippewa church from 1918 to 1948. Frequently he was the writing clerk at the district conference and was on the auditing board for a number of terms. Death came to him on October 24, 1945.

JAMES MURRAY was born on March 19, 1855, in Green County, Pennsylvania. When he was about fourteen years of

age, the family moved to northeastern Ohio. With the exception of about four years spent in Iowa and Kansas in his younger years, Ohio was his permanent home. On Thanksgiving Day, 1876, he was married in Kansas to Luie Hess; she died on August 4, 1879, leaving him with one son. Shortly after her death he returned to Ohio, making his home with his parents until his second marriage in 1884, to Susan Bechtel. To this union two sons and two daughters were born. Brother Murray became a member of the Church of the Brethren on July 8, 1877, being baptized in Kansas. He was elected to the ministry on October 11, 1878, while a member of the Fredonia church, Kansas. After returning to Ohio, he located in the Ashland church, where he was advanced to the second degree of the ministry on November 11, 1883. In the spring of 1892 he moved into the territory of the Chippewa church; in it he was ordained to the eldership. He resided here until his death on July 31, 1913. He represented his district on Standing Committee three times and was serving his second term on the district mission board at the time of his death.



James Murray



William Murray

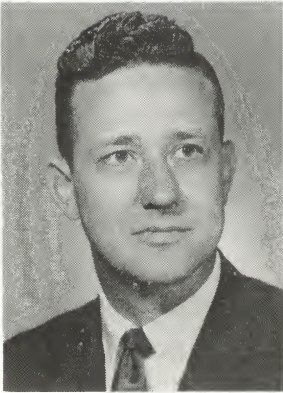
WILLIAM A. MURRAY, son of Jacob S. and Susanna (Aukerman) Murray, was born in Fayette County, Pennsylvania, on March 12, 1824. His father was an active minister in the Indian Creek congregation. Brother Murray married

Eliza Jane McEnteer in November 1846; she died in June 1900. In March 1902 he married Mrs. Louisa Gore. He was the father of ten children. In the late 1840's Brother Murray was called to the ministry in the Indian Creek congregation. In 1855 he moved to the Ryerson Station congregation, where he served until 1863, when he went to the Jacobs Creek congregation. Shortly after the close of the War Between the States he moved to the Northeastern Ohio District, living at various times in Stark, Richland, Ashland, and Wayne counties, where he was very active in evangelistic work. He died on April 14, 1910.

CLETUS S. MYERS, son of Daniel and Rosie (Shank) Myers, was born on March 1, 1911, at Dickinson, Pennsylvania. He was married to Mabel V. Clopper. Brother Myers was baptized at Huntsdale, Pennsylvania. After attending Elizabethtown College for one year, he spent some time in study at Bethany Bible Training School. Ordained as a minister at Huntsdale in 1937, he was ordained as an elder in 1944 at the Three Springs church, Pennsylvania. He was pastor of the Hastings Street mission, Chicago, 1938-1939; Newville, Pennsylvania, 1939-1942; Three Springs, Manassas, Farmers Grove, Perry County, Pennsylvania, 1942-1946; New Enterprise, Waterside, and Salemville, in Pennsylvania, 1946-1951; Defiance and Poplar Ridge, in Northwestern Ohio, 1951-1955. Brother Myers came to Northeastern Ohio to become the pastor of the Cleveland church in 1955. Terminating this pastorate on September 1, 1962, he became the pastor of the East Dayton church, Southern Ohio. During his years in Cleveland, he served the District of Northeastern Ohio as alternate moderator and reading clerk.

KENT NAYLOR was reared near Harlan, Kansas. He was graduated from McPherson College in 1947 and from Bethany Seminary in 1952. He and Mrs. Naylor, the former Elva Jean Harbaugh, have three children. Since graduation from the seminary, Brother Naylor has served as pastor at Octavia, Nebraska; Cabool, Missouri; and Warrensburg, Missouri. The Naylor's spent two years at Carrara, Italy, working for Breth-

ren Service. He began his pastorate at the Akron Springfield church on September 1, 1960.



Kent Naylor



J. Lloyd Nedrow

J. LLOYD NEDROW, the youngest son of John M. and Mary Ferguson Nedrow, was born at Jones Mills, Pennsylvania, on September 25, 1885. He was baptized on September 17, 1899, in the County Line congregation, Western Pennsylvania, where he was elected a deacon in March 1906, called to the ministry on October 8, 1911, and ordained on November 28, 1914. For a time he attended Juniata College; he also took extension courses from Bethany Biblical Seminary. Sadie Reese became his wife on December 25, 1911; they were the parents of three children. Brother Nedrow was ordained to the eldership in the Locust Grove congregation, Western Pennsylvania, on May 20, 1923. In 1922 he began his pastoral career, which has taken him into these churches: Locust Grove, Pennsylvania (part time, 1922-1925); Kittanning, Pennsylvania (1925-1935); Sipesville, Pennsylvania (1935-1941); Mechanicsburg, Pennsylvania (1941-1946); Wooddale, Pennsylvania (1946-1954); Zion Hill, Northeastern Ohio (1955-1958). On May 2, 1950, Sister Nedrow passed away. Brother Nedrow married Lizzie Mae Reese on June 21, 1952.

MEDFORD D. NEHER, son of George W. and Priscilla (Cripe) Neher, was born July 25, 1892, in Radnor, Indiana. He united

with the Walnut Grove, Indiana, congregation in 1911. His education was secured at Rochester College, Manchester College, and Bethany Seminary. Brother Neher was called to the ministry in the Walnut Grove church in 1914 and advanced to the eldership at Akron, Ohio, in 1928. He married Ada Mae Shank on September 3, 1919; they are the parents of five children. Brother Neher served the Eastwood and East Akron churches from 1927 to 1933 in the free ministry. He was the pastor at Defiance, Ohio (1943-1944); Poplar Ridge, Ohio (1945-1950); Peoria, Illinois (1950-1953); Michigan City, Indiana (1953-1954); Springfield, Indiana, a community church (1954-1957); Pompano Beach, Florida (1958-1961). In 1961 he retired from the pastoral ministry to give all of his time to Christian art; his home is in Pompano Beach. Brother Neher began studying art in 1929. His long-cherished project—a series of murals depicting the history of the Church of the Brethren—became a reality in 1949 at Camp Alexander Mack, in Indiana, after four years of work. In 1953 he collaborated with Lawrence Shultz of North Manchester, Indiana, in publishing them in a book entitled *A Mural History of the Church of the Brethren*. Also, he has painted many murals in Brethren churches.

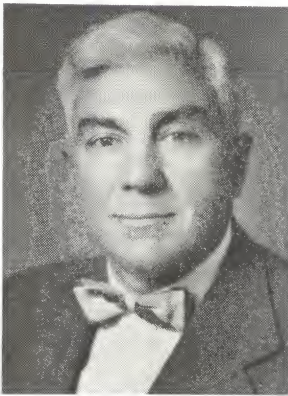
STANLEY BRALLIER NOFFSINGER was born to Jacob Benjamin and Sadie (Brallier) Noffsinger in Johnstown, Pennsylvania, on February 8, 1896. He became a member of the Walnut Grove congregation near Johnstown in June 1908. He is a graduate of Juniata College. Elected to the ministry at Huntingdon, Pennsylvania, in February 1921, he was ordained to the eldership in the Springfield, Ohio, church in December 1940. His marriage to Naomi Pearl Dell took place on September 5, 1921; seven children came into their home. While pastor of the Nanty Glo, Pennsylvania, church from 1922 to 1924, Brother Noffsinger also taught in the Nanty Glo high school. He was the overseer of the Maple Avenue mission, Canton, Ohio, in 1929 and 1930 and part-time pastor of the Black River church, Spencer, Ohio, in 1930 and 1931. He taught in Mogadore, Ohio, from 1931 to 1934. Since 1935 he has been a carpenter in Akron. During these years he has supplied many pulpits in Northeastern Ohio.

ENOS D. NOLT, son of Jacob and Anna (Horst) Nolt, was born near Orrville, Ohio, March 8, 1892. He was baptized in the Black River church in October 1904. Brother Nolt attended Manchester College, Bethany Seminary, and the University of Akron. He married Edna Thompson on August 8, 1921; two children were born to them. Brother Nolt was called to the ministry in the New Philadelphia congregation in April 1937, was ordained there on April 30, 1939, and was ordained to the eldership in the First church, Akron, on October 3, 1947. He did supply work in the New Philadelphia church from May 1937 to January 1938; in the Eden church from February to October 1939; and in the East Nimishillen church from February to June 1948. Since 1936 Brother Nolt has been a mechanical engineer, specializing in tool and special machine design. Other service interests in more recent years have been the initiating of a bees and honey program for low-income people in Puerto Rico and supervising manual arts and sub-contracts in a sheltered workshop for retarded boys.

LEVI BRUMBAUGH OAKS was born to Christian and Ida (Brumbaugh) Oaks in Riddlesburg, Pennsylvania, on December 24, 1895. He was baptized in the Riddlesburg congregation in 1908. After finishing a course of study in business at Juniata College in 1914, he held a position as bookkeeper from 1914 to 1918. In succession he was an electrician (1918 to 1924), an electrical engineer and estimator (1924 to 1945), and then president and treasurer of the Oaks and Vogel Electrical Company. On December 24, 1922, he was united in marriage to Sarah Kathryn Porter; one son and one daughter were born to them. Brother Oaks was a member of the district mission board from 1944 to 1954, being its chairman for eight years. It was during his tenure on the mission board that the Bristolville church house was built. He has been active in the men's fellowship of the district. In 1952 he was accorded the distinction of becoming the first lay delegate from Northeastern Ohio to serve on the Standing Committee. He is an active lay member of the Akron City church.

ISAIAH EBERSOLE OBERHOLTZER, a native of Elizabethtown, Pennsylvania, was born to Christian and Elizabeth (Ebersole)

Oberholtzer on May 11, 1883. He was received into the church at Elizabethtown College on January 31, 1900. Brother Oberholtzer is a graduate of Juniata College, Oberlin College, and Yale Divinity School. While attending Juniata College, he was called to the ministry in 1908. The Trotwood church, Ohio, ordained him to the eldership in 1916. Brother Oberholtzer married Elizabeth Margaret Waybrith on September 8, 1915; they are the parents of three children. From 1916 to 1938 the Oberholtzers were missionaries in China. After returning to the States he was the pastor of these churches: Muncie, Indiana (1939-1941); Kokomo, Indiana (1942); Stony Creek, Ohio (1943-1947); Mansfield, Ohio (1947-1951). During the school year 1942-1943 he taught in the Middlebury, Indiana, high school. He was the secretary of the District of Southern Indiana and later of Northeastern Ohio. His death occurred on July 29, 1956.



Levi B. Oaks



I. D. Parker

ISAAC DILLON PARKER, son of Cephas and Sarah (Priest) Parker, was born near Loudonville, Ohio, on January 22, 1847. He spent his boyhood days on his father's farm. At the age of

eighteen he was left an orphan. He became a Christian at sixteen. What spare moments he had in his youth were spent in study. Having prepared to teach, at first he taught in the country schools, and later in the graded school; then he served for one year on the faculty of Salem College, at Bourbon, Indiana. An ardent supporter of the educational movement in the church, he was one of the trustees of Ashland College, Ashland, Ohio, that selected Elder R. H. Miller as its president in 1880. He later served as president of the board of trustees of Manchester College. It was because of his untiring industry and perseverance that the last-named institution remained a Brethren school. When it seemed hopelessly in debt he entered the field and raised the money to cancel the debt and place the school as a free gift into the hands of the church. Some years later he performed a similar service for the Maryland Collegiate Institute. He was a firm advocate of having our schools under church supervision. In 1873 he was elected to the ministry, and a few years later was ordained to the eldership by James Quinter. He soon showed marked ability as a logical thinker and as an expositor of the doctrines of the church. Brother Parker was one of our ablest evangelists. After his call to the ministry he gave up teaching in order that he might spend more time in the service of the church. For fifteen years he directed the work on the farm and held from six to eight revival meetings a year. Not only did he succeed financially, but hundreds united with the church through his efforts. In 1893 he moved from Ashland to the Elkhart City church in Indiana. During the first years of his service there over sixty persons were gathered into the church. He was often selected to preach at the Annual Conference and he served on Standing Committee four times. In 1898 he became the traveling secretary for the General Mission Board. On Christmas Day, 1873, he was united in marriage to Jerima Moherman. He returned to the old home in Ashland; there he died on May 21, 1910.

(Adapted from the History of the Brethren in Indiana)

CARROLL M. PETRY was born into the home of Brother and Sister Wilmer A. Petry in Pittsburg, Ohio, on August 20, 1931. In the fall of the same year the family moved to Mogadore,

Ohio, and then, in January 1937, into the Eastwood parsonage. Brother Petry was ordained to the ministry on August 20, 1950. On the same day he was married to Margaret James; they are the parents of three children. After graduating from Manchester College in 1953 with a B.A. degree, he entered Bethany Biblical Seminary, from which school he received a B.D. degree in 1956. While in college Brother Petry was the pastor of the Spring Creek church, Middle Indiana, from 1951 to 1953. While in the seminary he was the pastor at Batavia, Illinois, from 1954 to 1956. Since 1956 he has been with the Wabash City church in Middle Indiana. He has contributed articles and poetry to the *Gospel Messenger*. Not having lived in Northeastern Ohio since his precollege years, he has shared in the district activities only as the district youth president from 1947 to 1949. Under appointment to missionary service, the Petrys will go to Nigeria in 1963.

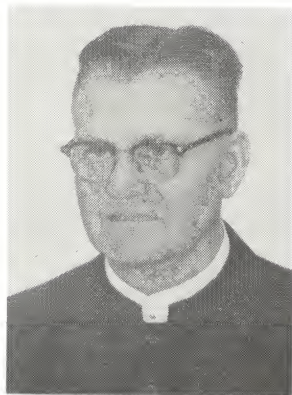
CHESTER H. PETRY, a native of Eldorado, Ohio, was born to Michael M. and Catherine (Stump) Petry on October 10, 1884. He was baptized in the Prices Creek church, Southern Ohio, in January 1902. His educational experiences included attendance at Manchester College and Bethany Seminary. He married Roxie E. Jones on November 15, 1905; eight children were born to them. Brother Petry was called to the ministry in Berthold, North Dakota, in December 1907, where he was ordained to the eldership in March 1911. He worked in the free ministry in Berthold from 1907 to 1918; in Troy, Ohio, from 1918 to 1920; and in Trevilians, Virginia, from 1920 to 1925. As a full-time pastor he has ministered to the Wheatville and Gratis churches, Southern Ohio, from 1925 to 1928; Springfield, Northeastern Ohio, from 1928 to 1935; Akron, Ohio, from 1935 to 1941; East Dayton, Ohio, from 1941 to 1951; and Miami, Florida, from 1951 to 1954; Chippewa Valley, Wisconsin, from 1955 to 1960. Although retired from the full-time pastoral ministry, he is now doing the most of the preaching in the Fort Myers church, Florida. He was a member of the Northeastern Ohio district ministerial board from 1933 to 1935, was assistant moderator at the 1940 district conference, and represented the district as a member of the Standing Committee in 1932 and 1938.

EDWIN C. PETRY, son of Chester H. and Roxie E. (Jones) Petry, was born in Berthold, North Dakota, on June 16, 1909. There he was baptized in June 1916. He attended Manchester College for two terms. Called to the ministry in the West Nimishillen church in 1941, he was ordained there in 1942 and later was ordained to the eldership. He married Marjorie E. Mohler on January 22, 1942. Brother Petry served the West Nimishillen church from 1940 until January 1961. Then followed a specialized course of training in clinical and pastoral care. At the present time he is a chaplain in the Massillon State Hospital, Massillon, Ohio. His home is in North Canton, Ohio.

ELDEN M. PETRY, son of Chester H. and Roxie E. (Jones) Petry, was born in Berthold, North Dakota, on June 16, 1909. He was baptized in the Berthold congregation in October 1918. He attended Manchester College for two years. Ruth Lillian Beardshaw became his wife on June 21, 1935; they are the parents of a boy and a girl. Brother Petry was called to the ministry July 18, 1931, in the Springfield, Ohio, congregation, where he was advanced on October 26, 1932. He was ordained to the eldership in East Nimishillen in October 1938. He served as part-time pastor at East Nimishillen from August 1934 to October 1947. His ministry at Anderson, Indiana, has extended from November 1, 1947, to the present. He was a member of the Northeastern Ohio district mission board from 1945 to 1947.

RONALD D. PETRY was born July 6, 1934, in Pitsburg, Ohio. His parents are Brother and Sister Wilmer A. Petry. He was graduated from the East high school in Akron, Ohio; Manchester College (A.B. degree, 1956); and Bethany Biblical Seminary (B.D. degree, 1960). Licensed to the ministry in the Akron Eastwood congregation in 1951, he was ordained there on June 5, 1955. From 1958 to 1959 he was the intern pastor of the Walnut Grove congregation, Johnstown, Pennsylvania. Since 1960 he has been in the Kokomo, Indiana, church. On August 16, 1953, he was married to Beverly Tobias; they have two children.

WILMER A. PETRY, son of Chester H. and Roxie E. (Jones) Petry, was born near Lone Tree, North Dakota, on June 27, 1907. In the summer of 1916 he was baptized in the Berthold congregation. Having been called to the ministry at Trevilians, Virginia, in August 1924, he was advanced in the Wheatville congregation in August 1926 and ordained to the eldership at Pittsburg, Ohio, in July 1932. He married Edna Lucile Brower on November 20, 1929; they are the parents of four children. Brother Petry's pastoral engagements have been Hamilton, Ohio (part-time, July 1926 to December 1927); Pittsburg, Ohio (full-time, April 1928 to September 1932, and part-time, September 1932 to April 1934); Pleasant Valley, Ohio (part-time, September 1932 to August 1934); Poplar Grove, Ohio (part-time, April to August 1934); Eastwood, Akron, Ohio (full-time, from September 1934 to August 31, 1962); Yellow Creek, Indiana (1962 —). Brother Petry was district moderator three times, assistant moderator, a member of the service committee, a member of the board of Christian education for two terms, and a member of the district program committee, the promotional committee, and the ministerial committee. He has been on the Standing Committee four times. A victim of polio in his youth, Brother Petry spent several years under medical care and was unable to pursue formal education after graduation from the Louisa high school in Virginia.



Wilmer Petry

GEORGE W. PHILLIPS, son of L. F. and Alice (Miller) Phillips, was born December 29, 1893, in Goshen, Indiana. He was baptized in the Rock Run, Indiana, congregation in 1907. Brother Phillips attended Manchester College (B.A., 1917), Bethany Seminary (B.D., 1935), Bexley Hall Seminary, and Indiana University. He was united in marriage with Gertrude Schwalm on May 26, 1917; one daughter was born to them.

The Rock Run congregation called him to the ministry on December 2, 1917, and the Walton, Indiana, congregation ordained him to the eldership on January 1, 1923. He served as the summer pastor of the Rock Run church in 1920 and was the part-time pastor of the Walton church from 1921 to 1926. His full-time pastoral engagements have been Danville, Ohio (1926-1935); Elkhart City, Indiana (1935 to 1950); Bear Creek, Ohio (1950-1960); La Place, Illinois (1960 —). In Northeastern Ohio, Brother Phillips was the writing clerk in 1929 and a member of the board of Christian education from 1928 to 1935 (chairman, 1930-1935). He has shared freely in the activities of the other districts in which he has held pastorates. Brother Phillips taught in the Indiana public schools for seven years.

A. B. PIERSON assumed the pastorate of the Olivet church in Northeastern Ohio in July 1962. Previous pastoral engagements have been North Webster, Indiana (1955-1957); Pleasant View, Indiana (1957-1958); Ashland Dickey, Ohio (1958-1961); Girard, Illinois (1961-1962). He was a student in the Bethany Bible Training School, was graduated from Manchester College with a B.S. degree in 1958, and has done additional work in the Oberlin Graduate School of Theology. From 1959 to 1961 he was the pastoral adviser on the children's work cabinet in Northeastern Ohio. Mrs. Pierson is the former Alene L. Light; three daughters comprise their family. Brother Pierson was ordained in 1955 in the English Prairie church, Middle Indiana.



A. B. Pierson



J. Perry Prather

J. PERRY PRATHER was born on November 2, 1893, near Oologah, Oklahoma, the son of Thomas and Cora Prather. Hope L. Deardorff became his wife on August 11, 1921; they had two children. He was baptized in the North Bethel church near Mound City, Missouri, on August 14, 1905, called to the ministry by his home church on October 24, 1914, and ordained to the eldership by the Ashland First church, Ohio, on January 27, 1928. He has served in five full-time pastorates: Ashland (August 25, 1925, to November 12, 1933); Dayton First, Ohio (November 15, 1933, to October 30, 1944); Detroit First, Michigan (November 1, 1944, to November 15, 1949); Waterloo First, Iowa (November 18, 1949, to December 1, 1957); Ashland First (December 6, 1957, to the present). As a student he served two churches: Conway Springs, Kansas, out of McPherson College, and the Bethany, Connecticut, Congregational church for three years while in Yale. McPherson College granted him an A.B. degree in 1920 and a D.D. in 1947; from 1915 to 1918 he studied in Bethany Biblical Seminary; in 1925 Yale University granted him a B.D. degree. Additional study has been carried on through University of Michigan extension seminars and University of Iowa seminars. In a district capacity he has been active in many phases of the church's work. For ten years he was vice-president of the Ohio Council of Religious Education and for four years was a member of the Dayton board of education. In 1939 he was an official observer at the World Conference of Christian Youth at Amsterdam, Holland. For many years he was an executive officer of the pastors' advisory section of the International Council of Religious Education. He has traveled extensively in the United States, Canada, Mexico, and Europe. It is his intent to retire from the pastoral ministry in the autumn of 1963.

JAMES QUINTER was born in Philadelphia, Pennsylvania, on February 1, 1816. In 1824 the family moved to Phoenixville, Pennsylvania, where father and son worked in the iron mills. After his father died, the boy took up the responsibility of assisting in supporting the family. Converted in 1831, he was baptized in the Coventry church, Pennsylvania. He was elected to the ministry in 1838 and ordained to the eldership in 1856. Brother Quinter taught school for a number of years in his

native state and at one time was an examiner for the public schools. His unusual ability as a preacher brought him many calls from his own and adjoining states. He was known as the boy preacher, and God so blessed his ministry that large numbers were added to the church through his preaching. In 1842 he received a call to locate in Fayette County, Pennsylvania, where the members of the church bought and presented him with a small farm. He brought his mother and sister with her three boys to this farm, where, by teaching and farming, he made a modest living. His ministry in Fayette County was greatly blessed of God. At least sixty persons were received into the church fellowship during the first six months. On September 17, 1850, he married Ann Moser; to them was born one daughter. Seven years later his wife died. In 1855 he was the assistant to Elder Henry Kurtz, the writing clerk of the Annual Conference. Brother Kurtz was so impressed with Brother Quinter that he invited him to become the assistant editor of the *Gospel Visitor*. Brother Quinter accepted the appointment and in the spring of 1856 moved to Poland, Ohio. In June 1857 the office of the *Gospel Visitor* was moved to Columbiana. Both families also moved to the village. Brother Quinter continued in editorial work without a break for thirty-two years until his death. Three and a half years after the death of his first wife he was united in marriage to Fannie Studebaker. Two daughters were born to them.

In 1873 Elder Quinter became the sole proprietor of the *Gospel Visitor* and the *Christian Family Companion*; in 1876 these were consolidated with the *Pilgrim* and issued under the name of the *Primitive Christian*, published at Huntingdon, Pennsylvania. In 1883 the *Brethren at Work* and the *Primitive Christian* were united and the *Gospel Messenger* was the result. Elder Quinter was the editor of the consolidated publications until his death. He was called upon many times to defend the doctrines of the gospel, as believed and practiced by the church, in public debates. Two of these public discussions were published: the Quinter-McConnell and the Quinter-Snyder debates; these books had a large sale among our people. In 1867 he completed the compilation of the *Brethren's Hymn Book*, and in 1886 he published *Trine Immersion*. The lack of educational opportunities in the church and his own struggle

to obtain an education gave him a desire to see schools established in the church. Buildings erected at New Vienna, Ohio, for an academy were offered for sale and purchased by the Brethren as suitable for a school. It was opened in 1861 and continued for three years, then was closed because of conditions created by the Civil War. We are indebted to Brother Quinter for the advancement of education in the church. He later served as president of Juniata College from 1878 to 1888. He was during his time the leading evangelist in the Church of the Brethren. His life was one of piety and was spiritually of the highest type. God blessed him and made him a blessing to all. He died on his knees in prayer during the North Manchester Annual Conference on May 19, 1888. "The wires flashed the news from ocean to ocean, and the reading public of the United States soon learned that 'Bishop Quinter,' as some of the papers designated him, editor of the Gospel Messenger, gifted preacher, writer and president of Juniata college, had passed on" (*Brethren Pathfinders*).

JESSE D. REBER, son of Aaron C. and Ada (King) Reber, was born in Caroline County, Maryland, on September 7, 1897. He became a member of the Ridgely, Maryland, congregation in November 1915. Called to the ministry at Ridgely in 1920, he was ordained to the eldership in Philadelphia in 1929. He is a graduate of Elizabethtown College, Gettysburg Theological Seminary, and New York University. On August 26, 1921, Brother Reber married Beulah Marvel; they are the parents of one daughter. His pastoral charges have been Shippensburg, Pennsylvania (1928-1935); Brooklyn, New York (1928-1939); Cleveland, Ohio (1939-1944 and as part-time pastor from 1944 to 1946). He was a member of the national staff of Church World Service in 1946 and 1947. From 1947 to the present he has been the associate executive secretary of the Pennsylvania Council of Churches. In district work Brother Reber has been moderator and a member of district boards and committees on numerous occasions. He is the author of a manual entitled *Preparing for Church Membership*.

J. HERMAN REINKE, the son of Harry and Ruth (Stanfield) Reinke, was born on May 20, 1913, in Battle Creek, Michigan.

He was baptized in the Black River church, Northeastern Ohio, in August 1933. On February 25, 1934, he was married to Charlotte Elizabeth Orr; they are the parents of three children. He has studied in the Moody Bible Institute and Bethany Biblical Seminary. Granted a ministerial license by the Black River congregation in August 1943, he was ordained by the Mohican, Ohio, church in June 1945 and ordained to the eldership in the same church in 1949. He was the part-time pastor of the Mohican church from June 1945 to September 1950 and of the Maple Grove church from September 1948 to 1955, serving the two churches jointly for two years. During the years from 1945 to 1955 he worked in industry in Ashland, Ohio. Since 1961 he has been giving part-time ministerial aid to the Richland church. In December 1953 Brother Reinke accepted the position of executive secretary of the Ashland County Child Welfare Board, and, since 1958, has been the director of the Ashland County Welfare Department. For a term he was a member of the district board of Christian education. In 1947 he was the foreman of a crew accompanying cattle to Danzig, Poland. In 1952 he toured the Near East.

PERCY JAMES REMSBURG, the son of Edward J. and Emma (Arnold) Remsburg, was born in Goodland, Indiana, on July 21, 1901. After graduating from the Goodland high school in 1919, he continued his education at DePauw University, graduating in 1927. He was baptized in and attended a Methodist church until he was graduated from DePauw. On July 9, 1928, he was married to Cecile Allee. After coming to Akron, Ohio, he worked for the Goodyear Tire and Rubber Company (1929-1938); from 1938 to



Percy Remsburg

1940 he was unemployed for a time, then worked for the Singer Sewing Machine Company; in 1940 he went back to the Goodyear Company, transferring to the aircraft division as an engineer. On January 23, 1944, he was baptized in the Akron

Eastwood congregation, of which he is yet an active member. He has been the central treasurer of Northeastern Ohio since 1951, and has served on the promotional committee of the district.

ABRAM BROWN REPLOGLE, son of George W. and Sarah Ann (Brown) Replogle, was born in Woodbury, Pennsylvania, on October 1, 1888. He was baptized in the Woodbury congregation October 1, 1899. His education was secured at Juniata College, the University of Pennsylvania, Crozer Theological Seminary, and Western Reserve University. Called to the ministry in the Roaring Spring, Pennsylvania, church in March 1914, he was ordained the following month in Huntingdon, Pennsylvania. On October 1, 1918, he married Besse Wisherd. Pastoral service has been given Plumcreek and Center Hill, Pennsylvania (1917 to 1920); Norristown, Pennsylvania (part time, 1920 to 1923); Akron First, Ohio (interim, 1949). After 1924 he continued to do some preaching along with his work as a public school teacher. At the time of his retirement from teaching in 1950, he was a member of the district board; for a time he was the treasurer of the joint board and had served on the district service committee. Now retired, he lives in Winter Park, Florida.

RAYMOND RISDEN, a native of Homeworth, Ohio, was born April 10, 1913, to Edward James and Honora (Malone) Riden. He was baptized in the Reading congregation on December 16, 1935. A graduate of Bethany Biblical Seminary, Brother Riden was called to the ministry August 21, 1937, in Reading, was advanced there August 27, 1938, and was ordained to the eldership in Stanley, Wisconsin, on October 1, 1944. He married Ada May Cooper on August 25, 1938; three children were born to them. Brother Riden was the summer pastor at Pleasant Valley, North Dakota, in 1938 and at Bremen, Indiana, in 1940. His regular pastoral charges have been Bartlesville, Oklahoma (1942-1943); Stanley, Wisconsin (1943-1945); English Prairie, Indiana (1945-1947); Four Mile, Indiana (1947-1950); Salem, Iowa (1950-1952); Reading, Ohio (1952-1957); Eagle Creek, Ohio (1957-1960); Cedar Lake, Indiana (1960-1962); Oklahoma City, Oklahoma (1962 —).



Dean Rohrer

DEAN C. ROHRER, son of Brother and Sister Ferdie Rohrer, came into the District of Northeastern Ohio on September 1, 1960, to be the pastor of the Zion Hill church. He was graduated from Manchester College and Bethany Biblical Seminary. For two years he was in the Brethren Service program at Castañer, Puerto Rico. From 1952 to 1960 he ministered to the Shepherd congregation in Michigan. While there he was active in community interests and in district work, serving as a member of the board of administration and the board of Christian education. Brother Rohrer married Mary K. Diehl; they have four boys.

OLIVER ROYER, son of John and Elizabeth (Wise) Royer, was born in Randolph County, Indiana, on October 6, 1885. He was baptized in the Palestine church near Breenville on October 31, 1897. Brother Royer married Bessie May Puderbaugh on September 7, 1907; eight children were born to them. He attended Bethany Seminary. Having been called to the ministry in the Price's Creek church, Ohio, on September 9, 1911, he was advanced in the Union City church, Ohio, on September 18, 1913, and ordained to the eldership in the Charleston mission near Chillicothe, Ohio, on May 19, 1918. Brother Royer has a record of over a half-century in the pastoral ministry: Price's Creek (in the free ministry, in 1912); Union City (also in the free ministry, from 1913 to 1914); the Charleston mission (November 1914 to September 1918); Circleville, Ohio (September 1918 to September 1922); New Philadelphia, Ohio (September 1922 to August 1927); Alliance, Ohio (August 1927 to September 1935); Pleasant Hill, Ohio (September 1935 to July 1945); Fostoria, Ohio (May 1945 to 1956); Burnettsville, Indiana (1960 to the present). He was a member of the Northeastern Ohio ministerial board from 1924 to 1935; of the Southern Ohio mission board for five years; and of the Northwestern Ohio ministerial-mission board

for five years. Sister Royer died in October 1957. In September 1959 Brother Royer married Anna Knotts.

GEORGE HOSLER SHEETS, son of Harvey G. and Vida May (Hosler) Sheets, was born in Ashland County, Ohio, March 2, 1909. He was baptized in April 1925 in the Ashland Dickey church. His education was received at Ashland College, Moody Bible Institute, and Ashland Theological Seminary. He married Ruth Marie Bone on October 10, 1929; three children



George and Ruth Sheets

were born to them. Brother Sheets was called to the ministry March 2, 1941, ordained in March 1942, and advanced to the eldership in March 1946. Northeastern Ohio has been the setting for all his pastoral engagements: Paradise (1942-1948); Eden (1948-1950); Ashland City (interim, 1951-1952 and from August to December 1957); Danville (interim, 1958-1959); Maple Grove (1960 —). He has served on the district board of Christian education as its treasurer and on the Brethren service committee.

EDWARD SHEPHER was born near Ragersville, Ohio, on November 22, 1869, a son of Samuel and Mary (Travis) Shepfer. He was baptized near Baltic, Ohio, in 1890. There he was elected to the ministry in June 1893, advanced in June 1897, and ordained to the eldership in June 1900. He served the Baltic, Sugarcreek, Ragersville, and Mount Healthy churches in the free ministry from 1893 to 1940. In addition to his pastoral duties he engaged in farming from 1891 to 1895, merchandising from 1898 to 1905, and banking from 1906 to 1949. He contributed to the work of the church in Northeastern Ohio in many ways, having been district moderator, district treasurer, central treasurer, member of the mission board, reading clerk, and writing clerk. Brother Shepfer married Sarah E. Moomaw on October 27, 1891; they were the parents of two children. He died on June 5, 1958.

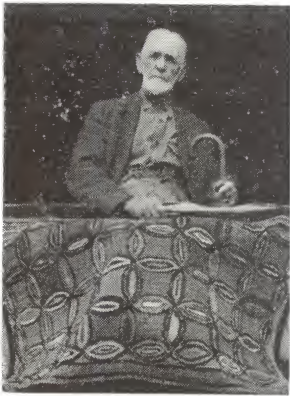
ROBERT L. SHERFY, son of Ernest F. and Effie (Strohm) Sherfy, was born in Colorado Springs, Colorado, on February 6, 1913. He was baptized in the Monitor church near Conway, Kansas, in 1921. Brother Sherfy was educated in the public schools of McPherson County, Kansas; Bridgewater College (B.A., 1934, and honorary D.D., 1957); and Bethany Biblical Seminary (B.D., 1940). Called to the ministry in the Daleville, Virginia, church in September 1930, he was advanced in Bridgewater, Virginia, in November 1933 and ordained to the eldership in Frederick, Maryland, in October 1936. He married Evelyn Clark in July 1935; two children came into their family circle. Brother Sherfy's pastoral associations have been Frederick (1934-1937); Kokomo, Indiana (1938-1941); Canton First, Ohio (1941-1944); New Carlisle, Ohio (1944-1953); Harrisonburg, Virginia (1953-1962); Bridgewater, Virginia (1962 —). In Northeastern Ohio he was the reading clerk, a member of the board of Christian education, and the youth adviser. He was a Standing Committeeman once. From 1955 to 1960 Brother Sherfy was a member of the General Brotherhood Board.

GEORGE SHIDLER was born in Washington County, Pennsylvania, on October 9, 1823. He was married to Cathrine Shopbell on July 27, 1854. They both united with the Maple Grove Church of the Brethren on October 30, 1859. Brother Shidler served as a deacon in this congregation. He with Sister Shidler went about doing good in a quiet way. Their home was a model of hospitality, piety, and devotion. The aid society of the Maple Grove church was organized in the Shidler home in January 1895, being among the first to be organized in the district. Brother Shidler died on December 4, 1911.

AARON SHIVELY, son of George and Mary (Dickey) Shively, was born on a farm near Suffield, Ohio, on January 8, 1839. He married Rachel Sechrist in June 1866; four children were born to them. Brother Shively served in the free ministry at the Reading and Freeburg churches most of his life. Sister Shively was superintendent of the Bayard Sunday school for many years. He was an amateur astronomer of some note, specializing

in lunology and frequently lecturing on astronomy. He died in 1910. Sister Shively carried on much of his work, nursing the sick, singing at funerals, and preaching until the time of her death in 1920.

SOLOMON S. SHOEMAKER, son of David and Hatty Ann (Browand) Shoemaker, was born in Stark County, Ohio, on February 24, 1862. He was baptized in the Congress Lake congregation in August 1885. He married Clara A. Ebie in



S. S. Shoemaker

1888; five children were born to them. Brother Shoemaker was called to the ministry at East Nimishillen in 1902, advanced there in 1907, and ordained to the eldership in 1912. He assisted the East Nimishillen and Hartville churches in the free ministry from 1902 to 1937. For five years he was the pastor of the Mohican church; he also served the Eastwood church for sixteen months and the Owl Creek church for eighteen months. Brother Shoemaker was moderator of two district conferences and a delegate to the Annual Conference twice.

After retiring from the farm he and Sister Shoemaker moved to Hartville, Ohio. He intensified his Bible study by correspondence from Bethany Biblical Seminary. During the winter months, over a period of years, ministers of the district met periodically at his home to sit under his sincere teaching and be inspired by his spiritual fervor. He died on December 13, 1954.

THOMAS EVERETT SHOEMAKER, son of Silas H. and Edith (Clark) Shoemaker, was born on November 11, 1928, near Ambler, Pennsylvania. Anna M. Gross became his wife on April 10, 1954. He was baptized in the Ambler Church of the Brethren in October 1936. Following graduation from Juniata College in 1950, he attended Bethany Biblical Seminary. He

was ordained a minister on September 6, 1953, in the Ambler church. The Rice Lake church, Wisconsin, was his field of work from September 1954 to August 1956. From 1956 to 1960 he was the pastor of the Paradise church in Northeastern Ohio.

WILBUR D. SHOEMAKER was born to Solomon S. and Clara (Ebie) Shoemaker in Stark County, Ohio, on May 2, 1895. On January 31, 1909, he was baptized in the East Nimishillen congregation. Following his graduation from the Greentown high school in 1913, he studied for two summer terms at Kent State University. His marriage to Verna Stoner took place on August 17, 1915; one son and two daughters came into their



Wilbur Shoemaker

home. Brother Shoemaker taught in the public schools from 1913 to 1916, farmed in Summit and Stark counties from 1916 to 1940, and has followed the building trade as carpenter and contractor since 1923. During these years he has built well over two hundred fifty dwelling units and has erected or helped to remodel nine Church of the Brethren houses of worship and thirteen for other denominations. The Bristolville and Painesville sanctuaries are representative evidence of his leadership and service. Brother Shoemaker was called to the office of deacon in 1938 by the

East Nimishillen congregation. He has been a member of the district mission board and the treasurer of the council of boards. Since his retirement in 1960, he has contributed much time and effort to the newly developing West View Manor.

SIMON A. SHOWALTER, son of John and Elizabeth (Shank) Showalter, was born in Wayne County, Ohio, April 22, 1868. He united with the Mohican congregation in February 1890. Lenora Fike became his wife on December 5, 1889; they were the parents of five children. Brother Showalter was elected to

the ministry in the Chippewa congregation in November 1913 and ordained to the eldership there in October 1920. He served as a deacon from 1896 to 1913 and was a regular alternating pastor at Beech Grove and East Chippewa until 1929. He later did supply work at Akron, Springfield, East Chippewa, Wooster, New Philadelphia, Bunker Hill, and Mohican. His home was in Wooster at the time of his death in 1954.

PAUL F. SHRIDER, son of J. F. and Florence (Holtz) Shrider, was born near Zanesville, Ohio, on October 19, 1915. Having united with the church in 1924 in the White Cottage congregation, he was called to the ministry there in May 1936 and ordained there in April 1938. He was ordained to the eldership on October 11, 1945. His education was secured at Manchester College (A.B., 1940) and Bethany Seminary (B.D., 1944). On September 1, 1940, he married Violet Bollman; they are the parents of a son and a daughter. Brother Shrider was the summer pastor at Baltic and Sugarcreek (1940), Woodworth (1941), and the Dillonvale mission (1942). Full-time pastoral care was given to the mission in 1943 and 1944 and to the Chippewa church from September 1944 until August 1948. From 1949 to 1957 he was with the West Branch church, Illinois, in a part-time capacity. He was the director of the intermediate camp at Camp Zion in 1947 and 1948. Since 1948 he has been the superintendent of buildings and grounds at Bethany Biblical Seminary.

AARON F. SHRIVER, son of George and Julia Ann (Carper) Shriver, was born near Louisville, Ohio, on September 12, 1870. As a youth he was baptized into the Reformed Church; in 1908 he united with the Church of the Brethren in the Canton Center congregation. Called to the ministry in 1908 at Canton Center, he was later advanced to the second degree there and then ordained to the eldership. He married Jennie Culler on March 20, 1898; one daughter was born to them and another daughter was adopted. Brother Shriver received his education at Ohio Northern University and Bethany Seminary. He was pastor at Akron from 1909 to 1916 and at New Philadelphia from 1916 until the time of his death late in 1922.

REUBEN ROBERT SHROYER, son of Leonard and Lovina (Price) Shroyer, was born in Stark County, Ohio, on June 10, 1859. While still a youth he was baptized in the Zion congregation. Called to the ministry by that church in 1884, he was advanced to the eldership some years later. Irene Kimmell became his wife on February 20, 1885; six children were born to them. Brother Shroyer served the Zion and Eden churches in the free ministry from 1884 to 1915 and the West Nimishillen church under the same arrangement from 1915 to 1922. He was an active and successful evangelist during most of his ministerial career.

MERLIN GROSH SHULL was born to Merlin C. and Pearl (Grosh) Shull in Chicago, Illinois, on July 1, 1927. When he was still a small boy the family moved to Johnson City, Tennessee, and, after seven years, to Elgin, Illinois. He was baptized at the age of ten in Johnson City. In 1949 he received a B.A. degree from Manchester College. The Elgin church ordained him to the ministry in 1947. During the summer of 1949 he was with the Central church, Roanoke, Virginia, as its interim pastor. In June 1950 he went to Austria under the direction of the Brethren Service Commission. He remained abroad until August 1953, during which time he traveled in nearly twenty European countries. His years in Austria were spent as material aid director, vocational director, and finally as assistant director of the Austrian service unit. In the summer of 1954 he was the assistant pastor of the Trotwood church in Southern Ohio. In September of that year he returned to Bethany Seminary, from which he received a B.D. degree in 1955. Since September 1955 he has been the pastor of the East Nimishillen church in Northeastern Ohio, sharing responsibly in district work during these years. Mrs. Shull is the former Mary Grace White; they have two children.

E. STANLEY SMITH is the son of W. Harlan and Frances (Sheller) Smith; he was born in China, where his parents were missionaries, and spent about seven of his boyhood years there. His education was received at Manchester College and



Merlin G. Shull



E. Stanley Smith

Bethany Biblical Seminary (B.D., 1958). He and his wife, the former Jean Weaver, have two children. After having served the Decatur, Illinois, church from 1958 to 1962, he became the pastor of the Akron Eastwood church on September 1 of the latter year. He has made some contributions to Brethren periodicals.

WILLIAM DWIGHT SMITH was born on February 8, 1928, to W. Harlan and Frances Jane (Sheller) Smith in Chicago, Illinois. In October 1938 he was baptized in the Bethany church, near Stet, Missouri. While still of grade-school age, Brother Smith spent eight years in China with his parents, who were missionaries. He was graduated from Manchester College with an A.B. degree and has completed two years of seminary work. Called to the ministry at Flora, Indiana, on July 7, 1948, he was ordained in Mansfield, Ohio, on September 28, 1952. After acting as the summer pastor of the Mansfield church in 1951, he became its full-time pastor in 1952, remaining there until 1955. From 1955 to 1957 he served the Woodland, Michigan, congregation and from 1957 to 1959 the Liberty Mills, Indiana, church. He is now the part-time pastor of the Pine Creek Christian church near Dixon, Illinois, along with teaching in the Dixon high school. In Northeastern Ohio he was the manager of Camp Zion in 1950 and directed young people's camps. His marriage was to Janice Hoff; they have one son.

CARL S. SMUCKER, son of Simon and Lydia (Wenger) Smucker, was born in Orrville, Ohio, on January 9, 1910. He was baptized in the East Chippewa congregation in 1929. On November 27, 1929, he married Verda Griner; three children were born to them. Brother Smucker was called to the ministry in Orrville in 1935, advanced there in 1937, and ordained to the eldership in Rockford, Illinois, in 1943. He is a graduate of McPherson College and Bethany Seminary, and has carried on additional study at Rockford College and Northern Illinois University. From 1939 to 1940 he was the pastor of the Monitor church, near Conway, Kansas, and from the latter year until 1950 of the church in Rockford. From 1950 to 1953 he was the director of Protestant welfare service in Rockford, working extensively in the rehabilitation of delinquent youth. Since 1953 he has been an employee of the Illinois Youth Commission, giving special attention to delinquents who have been institutionalized. In 1957 he represented the commission at the International Social Workers Conference in Munich, Germany, visiting also seven countries of Europe to study the problem of delinquency. Much time and effort has been given to various phases of the field of human uplift through social welfare work. He has held many positions of responsibility in the work of the church in the District of Northern Illinois and Wisconsin and has contributed articles to the *Church of the Brethren Leader* and to the *Gospel Messenger*. His home is in Rockford.

JOSEPH H. SNYDER, Sr., was born on June 22, 1890, in Columbiana County, Ohio. His parents were Benjamin F. and Ida W. (Snell) Snyder. He was married to Irene M. Longanecker on August 22, 1912; they were the parents of three sons and six daughters. He was baptized in February 1913 at the Zion Hill church. His education was received at Ohio Northern University and the Youngstown law school. He taught in the public schools for twenty-eight years, carried mail for two years, and was a justice of the peace in Springfield Township, Mahoning County, for twenty-six years. At present he is engaged in the farm machinery business and also in farming to a limited extent. He has been active in the Bethel church as a Sunday-school teacher, church clerk, church treasurer, deacon, trustee, and Sunday-school superintendent.

The first layman to become the moderator of a congregation in Northeastern Ohio, he served the Bethel church in that capacity.



Joseph and Irene Snyder



David and Dorothy Sower

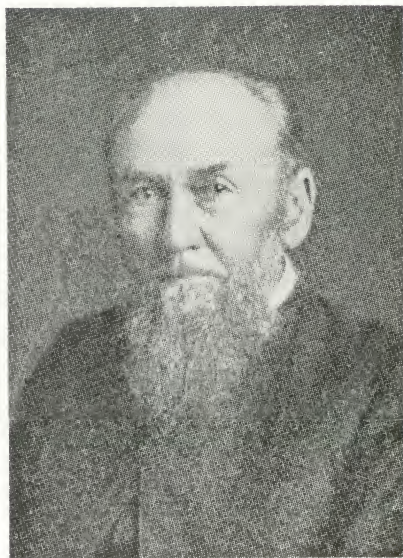
DAVID E. SOWER, son of William H. and Elizabeth (Bowser) Sower, was born in Ithaca, Michigan, on March 14, 1879. He was baptized in the North Manchester congregation, Indiana, in January 1898. Called to the ministry in the New Haven church, Michigan, on September 3, 1898, he was advanced at Elmdale, the same state, in 1905 and ordained to the eldership at Long Lake, also in Michigan, on August 26, 1911. Brother Sower was married to Dorothy Shafford on May 23, 1907; they were the parents of six sons and three daughters. He had a long and varied pastoral experience: in the free ministry at New Haven (September 1898 to February 1903), Elmdale (February 1903 to September 1906), and Manchester, Indiana (November 1, 1906, to November 1, 1907); as full-time pastor at Indianapolis, Indiana (November 1, 1907, to November 1, 1908); again in the free ministry at Elmdale (November 1, 1908, to May 1, 1910), Long Lake (May 1, 1910, to November 1, 1918), and New Haven (November 1, 1918, to November 15, 1923); as part-time pastor at Black River, Ohio (November 15, 1923, to September 1, 1929), and Mohican, Ohio (January 1, 1930, to May 1, 1945); as full-time pastor at Maple Grove (January 1, 1936, to December 1, 1944) and Bristolville, Ohio

(September 1, 1946, to the time of his death on December 25, 1950). From 1941 to 1950 he was on the Northeastern Ohio mission board.

RICHARD D. SPEICHER began pastoral service at the Woodworth church on September 1, 1960. He was born on May 19, 1924, near Hollsopple, Pennsylvania, the son of John W. and Annie (Thomas) Speicher. On March 15, 1952, he was married to Marianne Miller; they have three children. Brother Speicher was baptized on July 2, 1935, at the Berkey church, Western Pennsylvania. A graduate of Manchester College with a B.A. degree in 1949, he received a B.D. degree from Bethany Biblical Seminary in 1952. The Berkey church licensed him to the ministry on September 2, 1945, and ordained him on September 3, 1946. His ordination to the eldership took place at Kokomo, Indiana, on November 19, 1953. Brother Speicher ministered to the Kokomo church from 1952 to 1960. In the District of Southern Indiana he was the moderator once, was the chairman of the district board for three years, was president of the Howard County Council of Churches for one year, and was a member of the executive



Richard Speicher



Samuel Sprankel

committee of the Indiana Council of Churches. Currently he is the secretary of the stewardship committee and the director of interpretation in Northeastern Ohio.

SAMUEL SPRANKEL, the son of Jacob and Rachel (Pence) Sprankel, was born in Stark County, Ohio. In 1864 he was married to Sarah Killinger. He became a member of the church in 1863, was elected to the ministry in 1873, and was later ordained an elder. Although his life and his work centered in the Eden (Tuscarawas) congregation, he spent many of his winters doing evangelistic work. He attended forty-three Annual Meetings, serving twice on the Standing Committee. Moderator of the district conference of Northeastern Ohio many times, he was a pioneer in the mission work of the district and held membership on the district board for many years. He was very active in campaigning against the liquor traffic and traveled in nearly every state in the Union in the interests of the church. However, most of his work was done in the District of Northeastern Ohio. His death occurred in 1918.

WILLIS B. STEHMAN, son of Henry B. and Bessie (Bruckhart) Stehman, was born in Manheim, Pennsylvania, on December 4, 1918. He was baptized in the Manheim congregation in April 1930. Brother Stehman was married to Alta B. Zug on January 26, 1941; to them were born a son and a daughter. He was called to the ministry on March 4, 1946, and ordained on April 17, 1947, at Manheim. He has attended Elizabethtown College. Brother Stehman served the East Fairview, Pennsylvania, church in the free ministry from March 1946 through 1951. From January 1, 1952, until 1959 he was at New Philadelphia, Ohio; from 1959 to 1961 at Marion, Indiana; since 1961 at Sugar Creek in Northwestern Ohio. He shared in the activities of Northeastern Ohio as dean of an area training school and as a member of the children's cabinet. He had been employed by the Pennsylvania Farm Bureau Cooperative Association from 1942 to 1951.

HAROLD L. STEINER, son of Christian J. and Frieda (Scharer) Steiner, was born in Sterling, Ohio, on April 1, 1911. He was

baptized at Wadsworth, Ohio, on May 5, 1935. In 1930 he was graduated from the Milton Township high school. Grace M. Irvin became his wife on June 6, 1937; they are the parents of two children. The Steiners are members of the East Chippewa, Ohio, congregation. Brother Steiner is active in the district men's fellowship, serving as its president for several years; he has been a member of the Camp Zion trustee board. In 1955 he represented the District of Northeastern Ohio on the Standing Committee. Since May 1936 he has been self-employed in the oil business.

WILBUR BRENNER STOVER was born near Greencastle, Pennsylvania, on May 6, 1866. The oldest of four brothers, he was left with much of the responsibility for himself and his family when he was only nine. Some years later the family moved to Illinois, where Wilbur entered Mount Morris College, intending to prepare himself for the profession of bookkeeper. While taking his course he became a Christian and decided that he wanted to prepare for a Christian vocation. While working in Minnesota, he attended a Presbyterian church which was supporting a missionary and was emphasizing missions. He read many missionary books that year. When he returned to college, his sincerity and his desire to serve his Master brought him to the attention of the church at Mount Morris, and he was called to the ministry by that church. He became the pastor of the Germantown Church of the Brethren in Pennsylvania. While in this pastorate he also attended Temple College. During his student days at Mount Morris College he met Mary Emmert; married on June 29, 1893, they became the parents of three sons and two daughters. Besides caring for her family, Sister Stover gave herself fully to help him fulfill his lifework. It took time to create sentiment in the church to send missionaries. Brother Stover first offered to go to India in 1892, but it was two years later that he and his wife and Bertha Ryan were commissioned to go. They selected a location at Bulsar, one hundred twenty-five miles north of Bombay. The Stovers spent three terms on the India mission field, returning to America in 1920. For the next ten years his life was as busy as ever. He lectured, and he taught missions in Mount Morris College and Bethany Biblical Seminary. He

secured a Master of Arts degree at Northwestern University. Later he served as pastor at Cleveland, Ohio, from 1924 to 1925 and at Seattle and Olympia, Washington. He died at Olympia on October 31, 1930. A prolific writer for Brethren missions throughout his life, he contributed numerous articles, mostly about missions, to the *Gospel Messenger*. Later he wrote five books: *India, a Problem*; *Missions and the Church*; *One Year Visiting India* (written with Mrs. Stover's collaboration); *The Great First-Work of the Church — Missions*; and *The Family Worship*.

GEORGE S. STRAUSBAUGH was born near Republic, Ohio, October 28, 1880, a son of John LaFayette and Fianna (Snively) Strausbaugh. He was baptized in the Greenspring church, in Northwestern Ohio, on October 25, 1901. Called to the ministry in this congregation on June 14, 1902, he was advanced there

on September 3, 1904; the Owl Creek church ordained him to the eldership on October 26, 1906. He was united in marriage with Mabel Grubb, March 14, 1906; three children were born to them. Brother Strausbaugh attended Manchester and Canton colleges. His pastoral charges have been in the free ministry at Greenspring (1902-1906), Richland (1903-1906), and Owl Creek (1906-1917); part time at Owl Creek (1919-1926); full time at Canton City (1917-1918), East Nimishillen (1926-1929), Zion Hill (1929-1941), and Kent (1941-1945).

He was moderator of the district conference of Northeastern Ohio

eleven times; assistant moderator eleven times; writing clerk in 1909; reading clerk in 1910; a member of the Sunday-school board from 1914 to 1917; a trustee of Manchester College from 1916 to 1952 (on May 26, 1953, Manchester honored him with a citation for his long and faithful service); a member of the ministerial board from 1931 to 1934; of the mission board from



George and Mabel
Strausbaugh

1935 to 1945 and from 1947 to 1954; of the joint boards since 1923. At five Annual Conferences he has represented Northeastern Ohio on the Standing Committee. Having retired from active pastoral service in 1945, he now lives in Columbiana, Ohio.

ELI STROUP, a native of Homeworth, Ohio, was born to Mr. and Mrs. George Stroup on February 23, 1839. He married Lucinda Weaver in 1862; ten children blessed the union. Brother Stroup was baptized in the Reading congregation in 1869, called to the ministry there in 1884, advanced in 1887, and ordained to the eldership in 1892. He served the Liberty, Reading, Sandy, Science Hill, and Chambersburg churches in the free ministry from 1884 to 1898.

DAVID F. STUCKEY was born to Tobias and Ellen Mary (Myers) Stuckey in Stark County, Ohio, on October 9, 1878. He was married to Viola May Starkey; they were the parents of three sons and four daughters. Brother Stuckey was baptized on June 17, 1894. After attending the public schools, he received further education at the Damascus (Friends) Academy, Ohio Northern University, and Mount Union College. Elected to the ministry on May 25, 1901, at Freeburg, Ohio, he was ordained to the ministry there on May 14, 1904, and to the eldership on September 9, 1916. Brother Stuckey served the Freeburg church in the free ministry from 1901 to 1936. He farmed for forty-one years; taught school for twenty-two years, being a township superintendent of schools for five years; and was president of the Farm Mutual Insurance Company for fifteen years. He served on several district boards of Northeastern Ohio: the temperance committee (1917-1925); the child rescue committee (1919-1920); the Sunday-school board of control (1918-1921); and the home mission board (1922-1941). He was the presiding elder (moderator) of a number of churches in the district: Bethel, Woodworth, Freeburg, Maple Avenue, Alliance, Kent, Bristolville, Cleveland, and others. He pastored the Canton Maple Avenue church on a part-time basis from September 1938 to June 1940, and the Alliance church on a voluntary basis prior to the

organization of the congregation. Brother Stuckey represented Northeastern Ohio on the Standing Committee in 1923 and 1936. He died on October 28, 1957.



Simon and Anna Stuckey

SIMON B. STUCKEY was born in Stark County, Ohio, in 1833. Anna Summers became his wife on April 24, 1856; to this union three children were born. He united with the church in his youth and became an earnest and devoted worker. In 1876 he was elected to the ministry and was ordained an elder on May 26, 1901. He was a faithful worker in the Freeburg church. It is said of him that he was not a fluent minister but that he was gifted in music and was in demand by the churches as a song leader. He died on September 21, 1904.

MILTON M. TAYLOR, son of John and Saloma (Miller) Taylor, was born in Lancaster County, Pennsylvania, on July 3, 1870. He was baptized in the Center church, Louisville, Ohio, in December 1891. His marriage to Savilla Hang occurred on November 27, 1892. She died on July 12, 1944. He was married

to Lotisha Seefong on June 20, 1945. Elected to the ministry in the Center church on May 23, 1913, he was advanced June 5, 1914, and ordained to the eldership September 9, 1916. From May 11, 1918, until August 1946 he had the pastoral oversight of this church, at first in the free ministry and then as a supported pastor. Brother Taylor was a member of the district temperance committee from 1917 to 1925; the home mission board from 1920 to 1945; the Camp Zion trustee board from 1936 to 1947; the Standing Committee two times. From 1913 to 1946 he owned a greenhouse. Death came to him on April 20, 1954.



Milton and Savilla Taylor

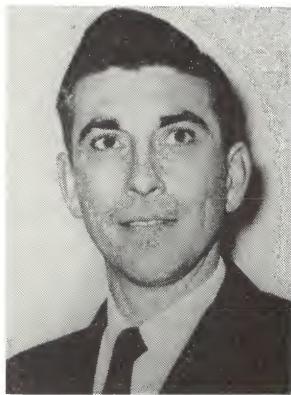


Clair Throne

CLAIR O. THRONE is one of the active laymen of Northeastern Ohio. A native of Pioneer, Ohio, he was born on August 3, 1908, to George S. and Zella (Kuszmaul) Throne. He was baptized in April 1920 at Pioneer. On October 6, 1934, he was united in marriage to Ferne Chaffin; they are the parents of two children. He was graduated from Manchester College in 1931 with a B.Sc. degree and from the Ohio State University in 1932 with an M.Sc. degree. A resident of Cleveland, Ohio, he was employed as a chemist for the Industrial Rayon Corporation of Cleveland from 1932 to 1941; since 1941 he has been employed by the Glidden Company, also

of Cleveland. A member of the Cleveland church for many years, he shares in the work of its boards and committees. In 1951 he was elected as a trustee to Manchester College from Northeastern Ohio. Since 1951 he has been the secretary of the district council of boards and has been a member of the historical committee since that same year. In 1960 he was chosen to be the district writing clerk.

WILLIAM E. WALTERS, son of Earl B. and Hallie (Givens) Walters, was born in Maytown, Pennsylvania, on Christmas Eve, 1927. Since graduating from high school in Maytown in 1945, he has studied at Elizabethtown College and Lancaster Business College. Brother Walters was baptized in the West Green Tree congregation, Florin, Pennsylvania, on December 10, 1946. In 1947 he was married to Dorothy M. Shearer; they are the parents of two sons. After graduating from high school, Brother Walters was employed for many years by a local feed manufacturing concern. During this period he was with the armed forces for eighteen months in Japan and the Pacific area. Elected to the ministry in 1953 by his home congregation, he was ordained there on August 21, 1954. From 1953 to 1954 he pastored this congregation and the newly formed Florin congregation in the free ministry. Since 1955 he has been the pastor of the First church, Mansfield, Ohio. To the District of Northeastern Ohio, Brother Walters has given varied service such as that of pastoral adviser for the C.B.Y.F., chairman of the Brethren service committee, camp dean and counselor, chairman of the council of boards, reading clerk, and moderator.



William Walters

ERVIN WEAVER, son of Benjamin and Sarah (Troup) Weaver, was born in Bremen, Indiana, on March 26, 1888. He

was baptized in the Bremen congregation June 4, 1899. Called to the ministry in Bremen on October 10, 1908, he was advanced there December 9, 1910, and was ordained an elder November 29, 1919, at Oak Grove, Illinois. He served the Bremen congregation in the free ministry from 1908 to 1913, when he entered Manchester College. After graduation from Manchester, he went to Bethany Seminary for two years. Hattie Carbiener became his wife on October 10, 1911; six children were born to them. Brother Weaver was the part-time pastor at Oak Grove from 1919 to 1920. Full-time pastorates have been Spokane, Washington (1920-1922); Centralia, Washington (1922-1923); Rock Run, Indiana (1923-1925); White Cottage, Ohio (1925-1929); Woodland and Sunfield, Michigan (1929-1931); Osceola, Indiana (1931-1938); North Liberty, Indiana (1938-1944); Midland, Michigan (1947-1952). He and Sister Weaver were the superintendent and the matron of the Brethren Welfare Home at Mexico, Indiana, from 1944 to 1947; from 1952 to 1960 and for a while in 1961 they were helpers there. Since late 1961 they have been living in retirement in Elkhart, Indiana.

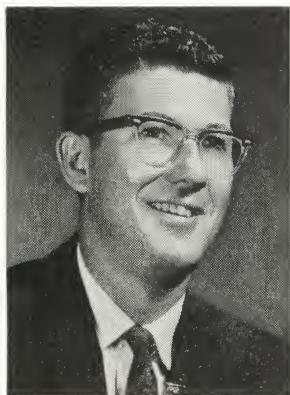
CLINTON I. WEBER, son of Thomas Martin and Lizzie (Johnson) Weber, was born in Illinois on January 18, 1898. He was baptized in the Dixon, Illinois, congregation November 25, 1917. Brother Weber married Margaret Alice Nelson on June 11, 1919; two boys were born to them. Having been elected to the ministry at Woodland, Illinois, he was ordained to the eldership in Indianapolis, Indiana, in September 1937. Brother Weber received his education at Muskingum College, Bethany Seminary, and Butler University. His entire life was devoted to the pastoral ministry: Chippewa Valley, Wisconsin (January 1, 1922, to September 1, 1924); Kansas City, Missouri (October 1, 1924, to August 31, 1925); Allison Prairie, Illinois (September 1, 1925, to August 31, 1937); La Motte Prairie, Illinois (part time, September 1, 1925, to August 31, 1929); White Cottage, Ohio (September 1, 1929, to August 31, 1934); Indianapolis, Indiana (September 1, 1936, to September 30, 1938); Hutchinson, Kansas (November 1, 1938, to August 31, 1944); Dallas Center, Iowa (September 1, 1944, to August 31, 1949); Omaha, Nebraska (September 1, 1949, to August 31,

1952). Because of poor health, he retired from the pastoral ministry in 1952, making his home in Warrensburg, Missouri, until the time of his death on February 18, 1956.

FREDERICK BENJAMIN WEIMER, son of John and Elizabeth Weimer, was born in Somerset County, Pennsylvania, on December 25, 1840. He was received into the church in 1860 in Greene County, Pennsylvania. On September 25, 1860, he was married to Julia Ann Murray; they were the parents of nine children. Brother Weimer was called to the ministry in the Jacobs Creek congregation in 1865, advanced there in 1867, and ordained to the eldership in the Chippewa church, Northeastern Ohio, on October 3, 1890. He preached in the Jacobs Creek congregation in the free ministry from 1865 to 1888 and in the Chippewa congregation from 1888 to 1913. Brother Weimer served as elder in the Sugarcreek congregation, and in the Freeburg church from 1900 to 1904 and was assistant moderator in 1899 and 1900. He was on the district home mission board for several years, and was on the Standing Committee in 1894. He conducted many evangelistic meetings and was active in the building of the East Chippewa and Beech Grove churches. He died on December 12, 1913; Sister Weimer followed on November 11, 1918.

GLEN WEIMER, son of George and Blanche (Fox) Weimer, was born in Union City, Indiana, on April 6, 1904. He was baptized December 28, 1917, in the Union City congregation. Brother Weimer married Clarabel Kauffman on May 10, 1925; a boy and a girl were born to them. Called to the ministry in the Logan, Ohio, church in 1926, he was advanced in the New Carlisle church and ordained to the eldership in the Springfield church. These churches have been under his pastoral care: Donnelscreek, Ohio (1926-1929); Maple Grove, Ohio (1929-1935); First Congregational, Belding, Michigan (1935-1938); Mayflower Congregational, Lansing, Michigan (1938-1943); First Church of the Brethren, South Bend, Indiana (1943-1950); Timberville, Virginia (1950-1953); Arlington, Virginia (1953-1962); Uniontown, Pennsylvania (1962 —). A co-compiler of *Manual of Worship and Polity: Church of the Brethren*, he has

also contributed many articles to Brethren periodicals. In the summer of 1962 he directed a peace seminar in Berlin, Germany.



Richard Wenger

RICHARD WENGER, a native of Pennsylvania, began his pastorate at the Canton First church on August 1, 1961. Brother Wenger is a graduate of Elizabethtown College and of Bethany Biblical Seminary. He and Mrs. Wenger have three children. Since his graduation from Bethany Biblical Seminary in 1950, he served as pastor at Cincinnati, Ohio; Olympia, Washington; and in the newly established Larchmont congregation near Sacramento, California. While serving as a pastor in the District of

Northern California he held membership on various district boards.

A. RUTH WHITACRE was born to J. C. and Emma (Shockley) Beahm on December 10, 1897, in Brentsville, Virginia. She was baptized in the Meyersdale, Pennsylvania, congregation in 1910. Sister Whitacre was graduated from Blue Ridge College with an A.B. degree in 1924 and has pursued graduate study in Ohio University. She was married to Jesse W. Whitacre on June 3, 1925; four sons were born to the union. Called to the ministry in West Virginia in 1942, Sister Whitacre was permanently licensed in the Old Furnace church in that state in 1943 and was ordained in July 1962. Besides assisting her husband in all his pastoral duties, she has been president of women's work in West Virginia; a delegate to the Annual Meeting several times; an alternate on the Standing Committee; the director of vacation church schools in a number of congregations; the teacher of a course in evangelism at Bridgewater, Virginia; a leader in a women's camp in Northern Indiana; and a leader in teacher training schools in the Western Maryland, First West Virginia, and Northeastern Ohio districts.

JESSE W. WHITACRE, son of A. J. and Lacy Ann (Abe) Whitacre, was born in Mineral County, West Virginia, on October 9, 1901. He was baptized in the Old Furnace congregation August 25, 1912. On June 3, 1925, he married Ruth Beahm; they have four sons. Brother Whitacre was called to the ministry April 9, 1921, and ordained to the eldership December 18, 1927, in the Old Furnace church. He served this congregation in the free ministry for six years. His pastorates have been Georges Creek, Pennsylvania (1925-1928); Mechanicsburg, Pennsylvania (1928-1930); Greencastle, Pennsylvania (1930-1934); Shamokin, Pennsylvania (1934-1938); Reading, Pennsylvania (1938-1939); Wiley Ford, West Virginia (1947-1948); Old Furnace, West Virginia (1948-1951); Black River, Northeastern Ohio (1951-1953); Maple Grove, Western Maryland (1953-1956); Blue River, Northern Indiana (1956-1959). Since 1959 he has given all his time to evangelism. As of October 1962 he had held two hundred twenty-eight evangelistic meetings. He has held various offices in the districts in which he has lived and has been a member of the Standing Committee three times.

ALBERT CASSEL WIEAND, son of David and Elizabeth (Cassel) Wieand, was born in Wadsworth, Ohio, in 1871. He was baptized in the Beech Grove congregation in 1884. On June 16, 1909, he was married to Katherine Broadwater; to this union three sons and two daughters were born. Brother Wieand was a profound student of the Bible; a dedicated and challenging teacher who blessedly affected the thinking and the life of the church; and a man to whom prayer was not only theory but a precious reality. He was called to the ministry in the Chippewa church, Ohio, in 1893 and was ordained to the eldership in McPherson, Kansas, in 1895. His education was secured at McPherson College, the University of Chicago, the University of Jena, the University of Leipzig, Boston University, Yale University, Harvard University, Columbia University, Juniata College, and Manchester College. Brother Wieand was Annual Conference moderator, writing clerk, and reading clerk; a member of the General Sunday School Board, the secretary of the General Educational Board, and a member of several Brotherhood committees. He was a teacher at White's Biblical

Seminary in New York City; professor of English and education at McPherson College for three years; a trustee of McPherson; one of the founders and the first president (twenty-six years) of Bethany Seminary; a teacher in the seminary for forty-one years. Among the books written by him are *The Prince of Peace*, *A Child's Life of Christ*, *The Prayer Life and Teaching of Jesus*, *Gospel Records of the Message and Mission of Jesus Christ*, and *The Gospel of Prayer*. He traveled in Europe, the Holy Land, Burma, and India, visiting Brethren missions in the latter country. Death came to him at La Verne, California, on July 24, 1954.

JOHN B. WIEAND, son of Theodore C. and Ella (Beashore) Wieand, was born near Wooster, Ohio, on September 27, 1896. At the age of eleven he became a Christian. He received an A.B. degree from Findlay College and a B.D. degree from Bethany Biblical Seminary (1927). He began his ministerial service in the self-supported (free) ministry at the Chippewa church. Along with his pastoral work he did district field work in Western Canada from 1933 to 1936; and in Southern Illinois, from 1936 to 1946. Churches which he has served are Chippewa, Oak Grove, and Bellefontaine in Ohio; Bow Valley, Alberta; Decatur, Illinois; Peru, Indiana; Cedar Rapids, Iowa; Omaha, Nebraska; and Libertyville, Iowa, where he now is. His wife, M. Viola Wieand, has worked with him, and the accomplishments achieved came about because of their mutual dedication and effort.

J. OSCAR WINGER, son of John and Mary Winger, was born in Grant County, Indiana, on March 31, 1891. He was baptized in 1901. Lofa Eikenberry became his wife in 1912; two daughters were born to them. Brother Winger took training in business subjects at Manchester College, then taught in those fields at Bluffton, Indiana, for four years and at Muncie, Indiana, for a like period. Called to the ministry at Muncie in 1920, he was ordained three years later. Moving to North Manchester, Indiana, in the early 1920's, he was associated with Manchester College for many years as an instructor or as a field representative. He was in demand as an evangelist

and as a speaker for clubs, institutes, high schools, and interdenominational meetings. The Bethel Center church and the Liberty Mills church, in Indiana, were his fields of labor for several years; then Akron, Ohio, and Nappanee, Indiana, for over a year each. In the District of Middle Indiana, in which most of his life was spent, he was a member of the missionary-ministerial board, the presiding elder of a number of churches, moderator of the district conference, reading clerk, and Standing Committeeman at various times. His death occurred on August 23, 1947, while he was conducting an evangelistic meeting. Like his brother Otho, he gave his life to the church and to Manchester College.

CLAUDE E. WOLFE, son of Walter and Clara (Jenkins) Wolfe, was born November 10, 1918, in Peru, Indiana. He was baptized in the Santa Fe church, near Peru, in November 1930. Brother Wolfe was called to the ministry in that church in May 1940 and advanced there in July 1941. He received his education at Manchester College (A.B. degree), Bethany Seminary (B.D. degree), and Indiana University (M.S. degree). June Heestand became his wife on September 7, 1941; they have three children. He was pastor of the Zion Hill, Ohio, church during the summer of 1944. Brother Wolfe served two years in Ecuador and nine months in Puerto Rico under the Brethren Service Committee. In February 1948 the Wolfes went to Ecuador as missionaries, continuing in that work for one term. After his return to the States he was the director of physical education and athletics at Manchester College from 1951 to 1962. In 1956 and 1961 he directed summer international work camps in Ecuador under Brethren Service Commission auspices. At the present he is the Heifer Project and peace coordinator in Bolivia.

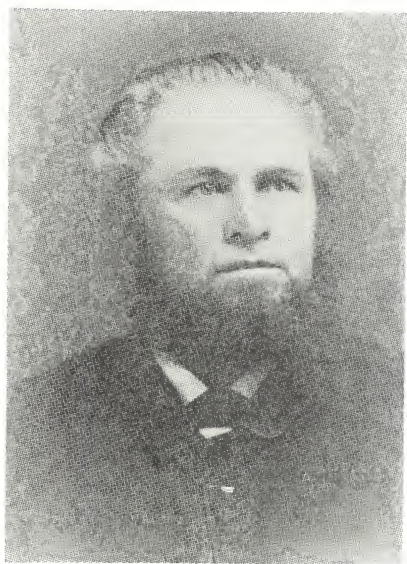
ARTHUR S. WORKMAN, son of Morgan and Sarah (Shorb) Workman, was born in Wooster, Ohio, on December 2, 1864. He was baptized in Loudonville, Ohio. Brother Workman was the father of three daughters. He was called to the ministry about 1888, advanced about 1889, and ordained an elder in 1890. He served the Loudonville churches — Plum Run, McFalls,

and Honey Creek — from 1889 to 1908. He was moderator, assistant moderator, and writing clerk at district meetings. Brother Workman died on September 21, 1928; Sister Workman on April 26, 1948.

COLUMBUS J. WORKMAN, son of Solomon and Mary Ann (Baubury) Workman, was born in Danville, Ohio, on July 31, 1856. He married Sarah E. Ross on January 3, 1878; three children were born to them. He united with the church June 4, 1879, was called to the ministry in Danville in 1879, and soon thereafter was ordained to the eldership. In the Danville church he worked in the free ministry from 1879 to 1926, and from 1916 to 1931 he was its elder-in-charge. At various times he was elder-in-charge of the Ankenytown, Loudonville, Gambier, and Cavallo churches. He died on July 19, 1938, and Sister Workman on July 7, 1939.

DAVID WORKMAN was born near Loudonville, Ohio. On December 23, 1860, he married Lavina Dickey. Both Brother and Sister Workman united with the church before their marriage, which was unusual in those days. For three years the young couple lived near Loudonville. They then bought the Dickey farm lying one mile south of the Ashland Dickey church, on which the 1854 Annual Meeting was held. After four years they sold this farm and purchased another near the church. In this home Brother Workman spent the remainder of his life. Called to the ministry in June 1870 and ordained an elder in the fall of 1880, he was given the oversight of the church a short time later; in this office he worked faithfully until his death in 1894. He was a pioneer in Sunday-school work and became the superintendent of the first Sunday school in the Ashland Dickey church in 1873.

MORGAN WORKMAN, with his wife, was received into the church at the 1854 Annual Meeting, which was held in a barn on the farm of Elias Dickey, five miles southeast of Ashland, Ohio. They were the means of the organization of the Loudon-



David Workman



Morgan Workman

ville church. After the death of his wife in 1863 he set aside ground from his farm for a cemetery and a church house. In the same year a church building was erected with Brother Workman bearing two thirds of the cost. Financially prosperous, he gave liberally to the poor and to Christ's work. He died in 1886.

JOSEPH T. WORKMAN, son of John and Lucretia (Dewitt) Workman, was born in Knox County, Ohio, on October 15, 1847. He married Lucinda Grubb on October 5, 1873; three children were born to the union. Brother Workman was called to the ministry in the North Bend church, Danville, Ohio, in 1892. His wife died December 30, 1923, and he on January 5, 1933.

CARL E. YODER, son of Henry A. and Lydia (Shumaker) Yoder, was born in Bourbon, Indiana, on July 30, 1909. Baptized on December 30, 1923, in the Mount Pleasant congregation near Bourbon, he was called to the ministry May 29, 1938, in

Bremen, Indiana. Brother Yoder received his education at McPherson College (B.S., 1940) and Bethany Seminary (B.D., 1943). In 1943 he married Lillian V. Moyers; they have two boys. Brother Yoder's pastoral services have been given at Osceola, Indiana (1943-1946); Mansfield, Ohio (1946-1947); and, since 1961, at Lebanon, Virginia.

JOHN YODER, son of John and Susan (Mast) Yoder, was born in Millersburg, Ohio, on December 11, 1861. He married Ida E. Maxwell in January 1883; four children were born into their home. Brother Yoder was baptized in Berlin, Ohio, in 1888, called to the ministry at Baltic in 1893, advanced in the Black River church in 1900, and ordained to the eldership there in 1913. He preached at Black River in the free ministry for many years. Sister Yoder died in April 1936. Brother Yoder married Mrs. Ella Heistand Ekleberry on April 29, 1938. His death date is not known.

DALE ARDYS YOUNG, son of Menno and Minnie (Rau) Young, was born in Ohio on June 8, 1916. He was baptized in April 1929 in the Hartville, Ohio, church. Brother Young married Marguerite Kolar on March 9, 1947; they are the parents of two sons and two daughters. He was graduated from Kent State University (B.A., 1940); Oberlin Graduate School of Theology (B.D., 1953); Columbia University (M.A., 1954, and Ed.D., 1960). Licensed to preach by the Springfield church, he was ordained to the ministry in that congregation in September 1951. From the time of his ordination until July 1952, Brother Young served as the interim pastor of the Canton First church, Ohio; from 1952 to 1953 as pastor of the Akron First church, Ohio; summer of 1954 at Dixon, Illinois; summer of 1955 at East Nimishillen, Ohio. Earlier in life he worked on the railroad, farmed, taught in high school, and took an administrative part in civilian public service. After being the dean of men at Shepherd College, West Virginia, for several years he became the dean of men at Manchester College in 1961.

DAVID YOUNG, son of Samuel and Elizabeth (Rhode) Young, was born in Lancaster County, Pennsylvania, on June

19, 1828. He married Catherine Mishler on June 28, 1849; they had six children. Brother Young was baptized in the Springfield congregation, Ohio, in 1853, called to the ministry in 1858, advanced in 1863, and ordained to the eldership in 1875. He shepherded the Springfield congregation in the free ministry until 1907. He was a member of the Standing Committee in 1886. Sister Young died on July 10, 1907. In that same year Brother Young united with the Old German Baptist Church.

HENRY S. YOUNG, son of Simon and Catherine (Sprankle) Young, was born in Stark County, Ohio, October 13, 1849. He was married to Anna Royer on September 3, 1871; they were the parents of three children. Brother Young was called to the ministry in 1881 in the West Nimishillen church, and there he was made an elder and served his entire ministerial career until his death on May 30, 1915. He was a member of the district mission board during the location of the Akron City church. Sister Young died February 6, 1907. Brother Young married Anna Mishler on February 12, 1908.

MENNO S. YOUNG was born to Samuel and Maryann (Smith) Young near Mogadore, Ohio, on June 10, 1875. He was baptized near Mogadore in 1891. Brother Young attended Buchtel College and Manchester College. Called to the ministry in the Springfield congregation in 1902, he was advanced in 1905 and ordained to the eldership in 1915. He worked as a free minister in the Springfield congregation following his election. Brother Young married Viola Rau on May 21, 1901; four children were born to them. He died August 25, 1953.

MILDRED YOUNG, the daughter of Ira R. and Susan (Carper) Young, was born in Portage County, Ohio, on September 5, 1913. Her baptism occurred on November 7, 1925, in the Hartville church, Ohio. She was graduated from Manchester College in 1935. Sister Young has been a teacher of home economics at Marlboro Township school, Stark County, since 1935. She has the distinction of being the first laywoman to serve on the Standing Committee (1957) from Northeastern



Mildred Young

Ohio. Sharing in other activities of the district has been carried on as a member of the board of Christian education, 1945-1951; the secretary-treasurer of woman's work, 1950-1956; a member of the district meeting program committee, 1956-1959; a junior high camp director, 1952-1955; a trustee of Camp Zion, currently. She is the organist and an active member of the Hartville church.

WALTER M. YOUNG, son of David and Susan (Roop) Young, was born in Carroll County, Maryland, on August 9, 1895. He was baptized in the Pipe Creek, Maryland, church in August 1924. His marriage to Elizabeth Geiman took place on October 12, 1915; four children were born into their home. Blue Ridge College granted him an A.B. degree in 1925 and Bethany Biblical Seminary a B.D. degree in 1941. Brother Young was called to the ministry in the Meadow Branch church, Maryland, on September 9, 1920; advanced December 10, 1920, in the Westminster church, Maryland; and ordained to the eldership November 1, 1931, in the New Philadelphia, Ohio, church. He has pastored these Maryland churches: Meadow Branch and Westminster in the free ministry from 1920 to 1921; Pipe Creek and New Windsor from 1921 to 1925; Meadow Branch, in the free ministry, from 1926 to 1929. Other parishes have been Martinsburg and Johnstown, West Virginia (1925-1926); New Philadelphia, Ohio (1930-1935); Maple Avenue, Canton, Ohio (1935-1938); Lansing, Michigan (part time, 1938-1941, and full time, 1941-1948); Sterling, Illinois (1948-1954); Astoria, Illinois (1954-1959); Sugar Ridge, Michigan (1959 —). He has held a wide variety of offices in the districts in which he has lived. His interest in church history led him to write *History of the Church of the Brethren in Michigan*, which was published in 1946; the book evolved from a study made for his seminary thesis.

JACOB DANIEL ZIGLER, a native of Churchville, Virginia, was born to David and Elizabeth (Bowman) Zigler on November 2, 1889. He united with the Elk Run, Virginia, congregation on November 26, 1898. Elected to the office of deacon in the Elk Run church in 1905 and to the ministry there in 1906, he was advanced in 1915 in the Bridgewater church, Virginia, and ordained to the eldership in the Owl Creek, Ohio, congregation. On October 4, 1910, he was married to Laura V. Cline; six daughters were born to them. Brother Zigler is a graduate of Bridgewater College with a Th.B. degree. In the free ministry he served Elk Run (1906-1914), Bridgewater (1914-1916), and Lebanon, Virginia (1916-1927). Devoting all his time to the pastoral ministry, he has been at Owl Creek, Ohio (1927-1934); White Cottage, Ohio (1934-1946); Alliance, Ohio (1946-1957); Richland, Ohio (interim, 1962). In this district he was the acting moderator in 1946, the assistant moderator in 1952, the reading clerk in 1929, a member of the mission board from 1944 to 1953, and a member of the Standing Committee once. He has held many evangelistic meetings. Sister Laura Zigler died on February 20, 1923. He married Bertie Huffer on April 9, 1924; two boys and a girl were born to them. Retired from full-time pastoral service, he is now living in Alliance; he has been in the ministry for fifty-five years.

CHARLES EDWARD ZUNKEL, son of Walter Richard and Matilda (Walters) Zunkel, was born in Atwood, Colorado, February 26, 1905. At the age of four he was baptized in the Methodist church but in November 1920 he united with the Church of the Brethren at Sterling, Colorado. Brother Zunkel is a graduate of Manchester College (B.A. degree) and of Bethany Seminary (B.D. and honorary D.D.). He married Cleda Pearl Shull on June 12, 1928; two children were born to them. Called to the ministry in Sterling in April 1923, he was advanced in South Bend, Indiana, in April 1924, and ordained to the eldership in Pleasant Hill, Ohio, in June 1932. His pastoral charges have been Michigan City, Indiana (as a seminary student, 1932-1935); Pleasant Hill, Ohio (1928-1932); Danville, Ohio (1935-1939); Lima, Ohio (1939-1944); Wenatchee, Washington (1944-1948); Mill Creek, Virginia (1958 —). Brother Zunkel was a member of the Northeastern Ohio board

of Christian education from 1936 to 1939 and the editor of the *Northeastern Ohio Herald* in 1939, and has carried many responsibilities in the other districts in which he has lived. He was a member of Standing Committee a number of times; of the General Education Board from 1942 to 1947; of the General Brotherhood Board from 1947 to 1948, being again elected to it in 1962; of the Brotherhood staff from 1948 to 1958 as the executive secretary of the Ministry and Home Mission Commission. In 1959-1960 he was the assistant moderator of the Brotherhood; in 1961 he moderated the Annual Conference at Long Beach, California.

ACKNOWLEDGMENTS

My first obligation is to Ora W. Garber, book editor, the Brethren Press. His contribution might well have been acknowledged by placing his name on the title page as editor. Without his assistance this history would never have materialized.

George S. Strausbaugh, a member of the historical committee and the designated counselor to the editor, prepared the district calendar, the outline of the district meetings, and the index. He also read all the proofs.

The Foreign Mission Commission and the Ministry and Home Mission Commission of the General Brotherhood Board made available considerable information. Kenneth I. Morse, editor of the *Gospel Messenger*, furnished the editor with a copy of the *Pennsylvania Dutchman* which contained an interesting article on the activities of Henry Kurtz prior to the time at which he united with our Brotherhood. Otis Bowman, of Louisville, Ohio, provided the editor with information dealing with the activities of Henry Kurtz in the Canton, Ohio, area. He loaned the editor the books published there.

The historical committee cooperated in every possible way. The pastors of the churches, many individuals in the various congregations, and the district boards and officers furnished much information. George Snyder, representing the Youngstown Arc Engraving Company, worked diligently with the editor. Willis Kurtz took many of the group pictures. The district executive secretary, Gordon Bucher, gave valuable assistance.

— E. G. D.

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